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OCTOBER 28, 1961

OF MANY THINGS

A couple of Sundays ago, as we drove across the George Washington Bridge, my friend punched a random button on his dashboard radio, and for five minutes we listened to the precise, eloquent voice of Dean Manion. That night, as Mr. Manion sometimes does on his radio program, he was expressing his rather strong opinions on the subject of foreign aid. No one questions his right to do this.

✓ Dean Manion is not to be confused with Dean Acheson or Dean Rusk. The two latter Deans were or are in the business of creating and bolstering U.S. foreign policy. Dean Manion's work appears to be to criticize it. Moreover, "Dean" isn't Mr. Manion's Christian name. It's his title. And let's never forget that title. Let's never, never be allowed to forget it. To those who share his views, Mr. Manion will forever be dean of the law school at the University of Notre Dame in South Bend, although his tenure there ended in 1952.

✓ "Notre Dame" is a phrase which, to the average American, connotes the Catholic Church in the U.S.A. To his devotees, if the Dean is (or was) the dean of the Notre Dame law school, he must be all right. What he says must be all right. And what he doesn't like must be all wrong.

✓ But it isn't that simple. What "the Dean" has to say is at best highly debatable. His Notre Dame title and his South Bend mailing address give the unwary the impression he is somehow talking for the Catholic Church in the United States.

✓ Old deans never die. They just keep using their titles.

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Correspondence

Papal Authority

EDITOR: Your attempt to demand the same respect for encyclicals as for *ex cathedra* pronouncements is not only intellectually unpalatable, but tends to downgrade genuine *ex cathedra* pronouncements by making them equivalent to fallible opinions (Editorial, "Magistra, Si," 9/30).

If encyclicals as such are not *ex cathedra* pronouncements, then it is conceivable that they contain error; and opinions which may be erroneous should be debated—for the sake of intellectual integrity if nothing else.

Although you give lip service to the distinction between these two forms of papal communication, you use several columns to blur the distinction. Such tactics brand your approach as phony, and tend to undermine confidence in papal authority.

National Review, si; AMERICA, no.

DENNIS D. MURPHY

Newark, N.J.

[Our statement read: "It is quite true that a papal social encyclical is not, of itself, a doctrinal expression *ex cathedra*. It is therefore not binding on Catholics in the same way as infallible pronouncements, and thus does not command the same kind of assent." Does this downgrade *ex cathedra* statements?

We also said: "Nevertheless . . . an encyclical is one of the means by which the Pope exercises his ordinary teaching mission." The writer unduly limits the teaching mission of the successor of St. Peter. The fact that a formal papal statement is not infallible does not mean, as the correspondent seems to believe, that it can be subjected (by Catholics at least) to secular analysis without regard to the source from which it emanates or the high teaching purpose it is meant to serve. Encyclicals should be interpreted, not controverted.

—Ed.]

A Pitch from Brooklyn

EDITOR: I'd like to reply to your Current Comment ("Ruth and Maris," 10/14) which said it is "preposterous nonsense" to assert that Roger Maris is "a better all-around ball player" than the immortal Babe Ruth.

It was an "eminently just decision," your Comment says in effect, that only the first 154 games of the 1961 season be considered in Maris' attempts to equal and break Ruth's home-run record.

In comparing Maris to Ruth as an "all-

around ball player," would it not be an "eminently just decision" to compare Maris' accomplishments in his five or six years in major-league baseball with only the first five or six years' accomplishments of Ruth (who had about 21 years in the majors to generate his "immortality")?

In comparisons between Ruth and others, are Ruth's records never to be restricted, while those of others are?

HUGH J. TALLON

Brooklyn, N.Y.

Pulpit Silence

EDITOR: I am puzzled by Fr. Philip Land's puzzlement at the attitude of some Catholics toward the new encyclical "Christianity and Social Progress" (see Of Many Things, 10/14).

I am sure he is aware that there are Catholics who disclaim the right of the Church even to pass on the morality of birth control. Can we not partially blame our Catholic school system?

Also, I have been a convert for over forty years and have never heard a real discourse on any encyclical from the pulpit.

ROBERT J. BLAKE

Chicago, Ill.

Minuteman!

EDITOR: America, si! AMERICA, no! Never! I'll stick with Bill Buckley.

(REV.) DAVID G. KENNEDY

Waterbury, Vt.

A Film's Insight

EDITOR: Just a word of appreciation for sociologist Eric Bergtal's interpretation of *La Dolce Vita* ("The Lonely Crowd in *La Dolce Vita*," 10/7).

He has proven that the film has a wealth of spiritual and sociological food for thought, and has explored most satisfyingly the far-reaching implications of what director Fellini termed his attempt to "take the temperature of a sick society."

GENE D. PHILLIPS, S.J.

Cleveland, Ohio

Rubrics of Procedure

EDITOR: A letter to the editor in the *Catholic World* (Oct., 1961) suggests that laymen and laywomen write to the Secretary of the Liturgical Commission of the Second Vatican Council in Rome and express their desire for the use of the vernacular language in the holy sacrifice of the Mass. A

Current Comment in AMERICA ("Vox Populi, Vox Dei," 10/14) reports 8,000 signatures sent in petition to the Commission in Rome. One may ask why this by-passing of our bishops? Is it likely that all of the 8,000 secured the approval of their bishops before affixing signatures?

It should be obvious that the proper procedure for good Catholics is to express their desire to the bishop of their diocese, who is their father in Christ.

Our bishops are in a position to judge the merits of what is written to them. They know the preliminary problems which must be met, such as: a standard uniform English text of the missal; instruction in the Church's doctrine and liturgy (see Fr. Charles Davis' recent book *Liturgy and Doctrine*) and training in an unhurried, intelligible, intelligent and devout voicing of the text.

Let us be content to follow faithfully the Roman Instruction of Sept. 3, 1958, while we prepare for further permissions from supreme authority.

Is it true to say that in the Catholic Church the *vox populi* is the *vox Dei*?

(MSGR.) WILLIAM BUSCH

St. Paul, Minn.

All Gall Divided

EDITOR: The fact that you found Khrushchev's words offensive doesn't mean that he was brashly impudent for uttering them (Current Comment, "Unbelievable Gall," [10/7]).

Would you deny atheists the right to make their beliefs known?

JOHN F. HOPKINS

Philadelphia, Pa.

In Defense of the Master

EDITOR: As a former student of Dr. Robert Nordberg and a continuing student of Freudian psychology, I would like to comment on John McDonald's letter (Correspondence, 10/7) anent the article, "Jung: Passing of a Mystic" (AM. 9/9).

Mr. McDonald equates opposition to Freud's pansexualism with opposition to depth psychology. I wonder how he would account for the host of neo-Freudians who practice depth psychology quite successfully without subscribing to the controversial libido theory.

I think there is a good analogy between Freud and Toynbee. Toynbee is a highly competent historian, and Freud was a highly competent clinician.

In both cases, however, when they present themselves as philosophers, the results are dubious.

ROBERT L. GANTER
Psychologist

Spring Grove State Hospital,
Baltimore, Md.

Current Comment

Papal Message to Canada

In a letter to the English-language section of the Canadian Social Week, which met a fortnight ago in Halifax, the Vatican Secretary of State, Amleto Cardinal Cicognani, repeated several of the main themes of the recent encyclical, "Christianity and Social Progress." Among the topics touched on were wages, working conditions, family security and participation of workers in ownership and management. As a kind of dividend, Cardinal Cicognani, who wrote in the name of the Holy Father, added criteria for dealing with dislocations caused by automation.

Like the encyclical, the letter reveals a keen awareness that there is more to life in an industrial society than a high rate of productivity. Social progress, as Pope John wrote in "Christianity and Social Progress," should keep pace with economic development. It is not enough to produce an abundance of goods and distribute them equitably; justice also requires that the organization of production respond to the human dignity of those engaged in it. So the letter to the Canadian Social Week calls for safe working conditions, as much participation by workers in the life of the enterprise as possible, adequate safeguards—through "systems of social insurance or social security"—against the hazards of accidents, illness, old age and involuntary idleness.

The Holy Father's concern about security—though not preoccupation with it—also shines through the remarks on automation. The workers should not bear alone the hardships caused by automation. These should fall more heavily on owners—and indeed on the entire community, "since all in the final analysis benefit by . . . automation."

In negotiating contracts, employers and unions will find the letter to our Canadian neighbors a rich source of practical suggestions.

. . . Auto Strikes

How strongly American workers feel about the organization of production was dramatically emphasized over the

past six weeks by nationwide strikes against Ford and General Motors. In both cases, the United Auto Workers and the companies had reached complete agreement on the economic terms of a new contract. Only questions of working rules—on the local level especially—remained unresolved, and it was these which led to the shutdowns.

Even to veteran observers of the labor scene, the eagerness and intensity which characterized the relatively brief strikes were somewhat puzzling. Had not GM and Ford already agreed to terms that kept their blue-collar employees among the highest paid workers in industry? Had not their union emerged from the negotiations a highly respected force in the industry? What more did the men expect?

With commendable succinctness, a UAW leader from Cleveland dissipated much of the confusion. "If a guy's not happy on the job," Jerry Wilse, president of Local 420, told a New York *Times* reporter, "the money he's making doesn't mean much to him."

"If a guy's not happy on the job"—the words are slightly more vivid than those Pope John uses when he pleads for recognition of workers as full-time, active members of the plant community, but the basic idea is the same. Workers will never be happy, especially in big companies, unless they have some say in decisions which affect them intimately.

For the rest, both the union and the companies erred in letting the issue of work rules go to the very end of the contract period. With better planning, the strikes at GM and Ford could have been avoided.

Polling the Constituency

"With extreme reluctance" President Kennedy on Oct. 3 signed the bill continuing for two more years the National Defense Education Act and aid to impacted areas. Among other things, his inability to cope with the problem of private and church-related schools thwarted his hopes for a new Federal approach to the education problem.

With an eye to new attempts that are

sure to be made in favor of a Federal aid bill, various individuals and organizations are stockpiling their ammunition. Congressmen, awe-struck by the amount of mail produced by the controversy, have gone home to examine the situation for themselves. Some of their findings are now being reported.

Rep. Milton W. Glenn (R., N.J.) finds that the second Congressional district in southern New Jersey is 2 to 1 in favor of Federal aid to public schools, but only for school construction. Grants for teacher salaries are opposed 1,902 to 1,002. Aid to parochial schools is rejected by a margin of almost 4 to 1.

Rep. Jack Westland (R., Wash.), taking a similar poll in the second district of his State, reports that the margin against parochial school aid is 9 to 1. But Federal aid to public schools is also rejected by 51 per cent of those polled. Grants to teachers are opposed by 72 per cent. He finds that labor and, surprisingly, businessmen favor aid to public schools, whereas farmers and white-collar workers oppose any aid at all.

These figures would seem to justify the fate that befell Mr. Kennedy's program. Of course, one has to question the accuracy of certain of these polls, since any poll taken by a conceivably interested party is suspect. But one thing is sure: Catholics have a job cut out for them if they are to bring their problems to the attention of the public.

Old Gerrymanders Never Die

The United States is a republic—which means that it controls government through representatives of the people. If representation is on a sound basis, people have an equal voice in government. If it is not, no amount of paternalism will make it popular in any sense of the word.

The drawing up of fair legislative districts—our basis of representation—is the task of State legislators. But being politicians with strong party ties, they find it impossible to cope with the responsibility. "Reapportionment," as it is called, is sure to affect them personally by modifying the political complexion of a State.

Rural districts would lose their accumulated power in most States. Racial minorities would stand to gain a commanding position in some large cities. Some traditionally Republican States

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would become Democratic, or vice versa. Labor interests, in various areas, would overpower now-existing commercial controls. And so on. Even to suggest reapportioning in political circles, therefore, creates a traumatic reaction.

Some States have not redistricted since 1901. Tennessee is one of them. That State's population distribution has shifted so much that today a single rural vote has twenty times more weight than the same vote in Nashville.

Having exhausted all available political means for forcing reapportionment, Solicitor General Archibald Cox, with eleven disgruntled citizens of Tennessee, has carried a case to the U.S. Supreme Court.

Arguing that the Fourteenth Amendment protects them against State discrimination, they are seeking an order that would compel the legislature to redistrict. The Court has agreed to consider their plea.

In somewhat similar circumstances (*Colegrove v. Green*) the Court in 1946 avoided involvement by ruling this to be a "political question." However, the threat to our republic cannot be so easily dismissed. If everything else—labor and management, international disagreements and domestic problems—must sometimes submit to arbitration, why not our legislators?

Postcard "Gone Astray"

It all began as an innocent note to the boy back home, a note hastily written on the back of a postcard that "went astray." It ended with an angry student rally against U.S. "imperialism" at Nigeria's University College, Ibadan, and Margery Michelmores' tearful offer to resign from the Peace Corps.

Our sympathy goes to Miss Michelmores. Her mistake was not in observing but in writing what she did. The developing peoples of Africa do have a long way to go before they can hope to match Western standards of living. Life in Nigeria cannot but be hard for the average American youngster. But you do not publicize such confidences on a postcard to be mailed in hypersensitive Africa.

The incident in Nigeria may or may not do lasting harm to the Peace Corps. If it does, the real fault, we submit, lies with the administration of the Peace

Corps itself. "We had no idea about what 'underdeveloped' means," wrote Miss Michelmores to her friend in the States. "It really is a revelation, and once we got over the initial horrified shock, it is a very rewarding experience."

Miss Michelmores' shock may have been unavoidable, but it could have been cushioned here at home if the young lady had had a thorough grounding in the meaning and implications of the realities behind the words "developing nation."

The Peace Corps is not a lark, as Miss Michelmores would be the first to state. An article in this Review remarked some time ago (5/13, pp. 274-5) that work in the Peace Corps demands the dedication and self-sacrifice of a missionary. If he cannot meet this requirement, the corpsman ought to quit before he is disillusioned or else—next best thing—use letter mail when writing home.

Mr. Welch's Red Priests

The Catholic Church in America, if we are to believe a certain controversial anti-Communist figure, is infiltrated by communism. Not to speak of the Protestant clergy, which is worse, he charges, about one-half of one per cent of all Catholic priests in this country are Communist sympathizers or "comsymps."

Such was the offhand estimate of Robert Welch, founder of the John Birch Society, who made his (unsupported) charge on Oct. 9 before an audience of 1,500 in Garden City, a New York suburb.

Mr. Welch did not identify the alleged Communist sympathizers, nor did he describe their specific task in the Communist apparatus. But it was not difficult for enterprising newsmen to translate the percentage into a figure of 273—the number of "Red priests" prospering undetected under the eyes of their bishops.

If we prorate the total among the dioceses of the United States, we get the interesting figure of eleven "comsymps" under Cardinal Cushing's nose in Boston. The percentage works out to a dozen in New York, six in Los Angeles, five in Washington, D.C., and four in Pittsburgh. A place to watch is the Archdiocese of Chicago, which should have as many as 14 pro-Red priests, if Mr. Welch's percentages are to be taken seriously and applied across the board.

The charges are too silly to merit serious attention. But they are frightening in their implications. The founder of the John Birch Society, by such wild and unfounded accusations, is only providing real Communists with magnificent protective coloring. Thanks to him, the Reds now have the U.S. Catholic clergy, as well as Mr. Eisenhower, to hide behind.

For Better Movies

The continuing concern of the Holy See with the moral and artistic stature of motion pictures was emphasized again by Pope John XXIII in an address, Oct. 6, to a large group of critics and exhibitors. Recalling the directives on films given by his predecessors, the Pope reminded his listeners that he had reiterated those ideals in his recent encyclical, "Christianity and Social Progress" (*Mater et Magistra*). He concluded by urging all to "continue to work for the production of motion pictures that will not be a cause of artistic, intellectual and moral degradation."

Morality aside, one sure way to bring films into artistic and intellectual disrepute is a practice all too prevalent among U. S. producers. It is the sly use of selective praise. Metro-Goldwyn-Mayer, for instance, is spreading all over the press one single sentence from Bosley Crowther's review of *King of Kings* in the N. Y. Times (Oct. 12). Mr. Crowther summed up the film by saying: "The essential drama of the messianic issue has been missed, and the central character has been left to perform quietly in a series of collateral tableaux."

Ignoring this most telling sentence about its "mammoth biblical spectacle," MGM selects only one sentence from the lengthy review: "The sight of Jesus moving in fervid fashion among a seething multitude conveys a thrilling conception of the excitement of the occasion and of the times." This type of selective come-on cannot but cast doubt on the artistic and intellectual integrity of the entire production.

Vatican Visitor

The last time a papal Secretary of State came to the United States was in 1936, when Cardinal Pacelli made a providential visit to our shores. It is now confirmed that Amleto Giovanni Cardi-

nal Cicognani will be the papal legate at the Inter-American Congress of the Confraternity of Christian Doctrine scheduled to meet, Nov. 28, in Dallas, Texas.

The arrangement had been made long ago, before Pope John XXIII had chosen our prospective guest to be his right-hand man as Secretary of State, following the death of Cardinal Tardini. Despite multiplied new responsibilities, Cardinal Cicognani is honoring his previous engagement.

Unlike Cardinal Pacelli, the new Secretary is no stranger to the United States. Quite the contrary: his quarter-century of service (1933-1958) in Washington as Apostolic Delegate has given him an unusual familiarity with the people and institutions of America. Few world figures of his rank and influence have a comparable knowledge of our country. In this hour of widespread misunderstanding of our ideals, this is a precious boon for which the United States should be thankful.

It is too early to know whether Washington will take any official notice of the presence in our midst of a distinguished world diplomat. In 1936, Cardinal Pacelli was received by Franklin Delano Roosevelt, fresh from his second election, at his personal residence in Hyde Park. This simple gesture of courtesy the President had no cause to regret, when later, amid the gathering clouds of World War II, his guest became Pope Pius XII.

Wailing at the Wall

It is not surprising that the Administration is piqued by its failure to push through its education bill. It had campaigned on the promise of such a bill, and didn't deliver. Those entrusted with the management of the venture now seem overly anxious to explain the drubbing they took. They do this by blaming everybody else.

On Oct. 3, in an address to the San Francisco Commonwealth Club, Abraham A. Ribicoff, Secretary of Health, Education and Welfare, castigated the people at large for not realizing that "the defeat of any proposal for a higher quality of education—be it in a town, a State or nation—threatens our strength as a nation." In view of the Soviet challenge, he insisted, "State and local tax resources cannot meet the increasing

needs." In neither his speech nor in answer to questions did he discuss the needs of private and parochial schools to meet this same challenge.

The manager of the President's bill in the Senate was Sen. Wayne L. Morse (D., Ore.), Chairman of the Senate Education Committee. He, too, has been trying to explain its defeat. In a statement to the Senate last Aug. 22, and again in a recent taped interview, he was all too ready to blame the Catholic bishops and their spokesmen.

Senator Morse wants to be fair and conciliatory, but persists in the conviction that the Constitution is a barrier to equal treatment of private and public school children. The right to religious freedom does not, in his opinion, guarantee any means for its exercise. The most parochial schools can expect from him is loans.

Joining the Senator and Secretary at the wailing wall is the chief lobbyist for the AFL-CIO, Andrew J. Biemiller, a former congressman from Wisconsin. Labor was conspicuous by its absence during the heat of the aid-to-education battle, but it is right up in the front mourners' bench now that the corpse has been carried in.

Yanqui, Sí; Antiyanqui, No

The tide of *antiyanquismo* in many parts of Latin America makes any gesture of good will toward North America doubly welcome today. Recent issues of *Razón y Fe* (Pablo Aranda, 3, Madrid 6), our esteemed sister journal, have had a lot of things to say about the United States that make us hold our heads high.

The current issue will make all *antiyanqui* readers rage and will quite likely cost *Razón y Fe* some subscriptions. In a featured article called "The Crucial Hour of Hispano-America," Fr. Carlos Guillermo Plaza, a Venezuelan Jesuit, points up the appalling contrasts of wealth and wretchedness in South America. The plight of farm workers is especially disturbing, and the article notes how skillfully Communist agents exploit their genuine resentment.

"Who is really responsible for the contrast between North and South America?" Fr. Plaza quietly explodes the current myth which places all blame on the North Americans. Indeed, he finds that in some quarters the myth has become

a real phobia, a naive projection, an inferiority complex pushed to the extreme of paroxysm.

He urges his fellow South Americans to examine honestly the "American miracle," and get to work.

Religion in the Sudan

A red carpet in Washington and ticker tape in New York greeted Ibrahim Abboud to these shores in early October. Speaking flawless English, the eloquent President of the Sudan charmed the UN General Assembly as he touched on almost every imaginable topic—from the seating of Red China in the world organization to the racial policies of the Union of South Africa.

Almost every topic—or did we nod? At any rate, we heard no reference to the calculated campaign to suppress religious freedom in the southern area of the Sudan where 25 per cent of the population is Catholic and the rest pagan.

During the recent conference of "neutrals" at Belgrade, President Abboud was the only representative to attack Christian missionary activity in the underdeveloped areas. To him Christianity is an imperialistic tool. The policies of his government have developed accordingly.

In 1957 all church schools in the Sudan were confiscated. No new missionaries have been allowed to enter the country. During the past month, three have been expelled—an American Protestant, a Dutch priest and an Italian nun. No new religious buildings may be opened. As a government spokesman candidly told an NC News correspondent: "The declared policy of the government is to enforce one language and one religion in the country." The language is Arabic; the religion, Islam.

To quote one leading daily, President Abboud's ten-day visit here won him the respect of the nation. We are inclined to view him and his country less enthusiastically. Is freedom of religion not just as important as the racial equality he so strongly urged before the United Nations?

Still Catholic Poland

The top Polish Communist, Wladislaw Gomulka, speaking recently to a Paris editor, made a statement which is both consoling and disquieting. On the

one hand, he paid implicit tribute to the tenacity of the Catholic faith of the Polish people. On the other, he gave a grim warning of the relentless war communism continues to wage on religion.

The remarks were made in an interview accorded Hubert Beuve-Méry, director of the Paris *Monde*. Said Gomulka to his French visitor: "Religion is profoundly rooted in all levels of our population and it is very difficult to say for how long religious sentiment will persist in Poland. . . . Certainly for many decades, perhaps longer." However, the Red chief left no misunderstanding as to his view of the ultimate outcome: "Society supports us and the bishops will lose this business just as they have lost many others."

If Party Secretary Gomulka is resigned to the prospect of a relatively long life for religion in Poland, the experience of recent weeks has something to do with this. After abolishing religious instruction in state schools (in flagrant violation of the 1956 agreement), the regime tried to nationalize, so to speak, the Sunday schools as well. A decree of Aug. 19 set limits to religious instruction in churches or church halls and ordered priests to register as catechism teachers.

On Sept. 17, however, a pastoral announced the determination of the Church to continue religious instruction in defiance of the new restrictive measures. Faced with this determined open resistance, which found the entire population united behind the bishops, the Communists discreetly postponed application of their Aug. 19 decree. But for how long?

Taylor's "Educated Guess"

Both nature and the Communists seem to be conspiring against the hardy South Vietnamese. When Gen. Maxwell D. Taylor, the President's special envoy to South Vietnam, arrived in Saigon Oct. 17, he found the country literally struggling to keep its head above water—the flood waters of the Mekong River.

In one of the most serious natural disasters in Vietnamese history, 2,500 square miles of territory along the winding course of the great river were under water. At least 500,000 people were homeless. South Vietnam's entire 300,000-ton surplus rice supply was probably destroyed. This means that a million

people will have to start again from rock-bottom poverty once the flood waters recede.

Left to themselves, the Vietnamese will undoubtedly snap back from this disaster. But will they be left to themselves? This is the problem confronting General Taylor as he makes his "educated military guess" about the gravity of the Communist threat and the possible need for deeper U.S. involvement in Vietnam's struggle.

On the military front, news is bad. A new Communist push in the hill country north of the disaster area points to a Red attempt to establish a "liberation government" among the mountain tribes. If successful, the Communists will be in a position to cut South Vietnam in half.

Meanwhile, our impression is that most Americans regard the crisis in Vietnam with apathy. Vietnam may be on the other side of the globe, but its fate definitely matters. It is imperative that we draw the line here, just as we do in Berlin. While we await General Taylor's "educated military guess," let's try to realize that this trouble in Vietnam is stern reality, not just an occasion for a guessing game.

Mr. Randolph's Protest

To the many admirers of A. Philip Randolph, outstanding Negro labor leader, the vote of censure passed on him by the executive committee of the AFL-CIO on Oct. 12 was a severe shock. He was blamed for having "caused the gap that has developed between organized labor and the Negro community." Mr. Randolph had demanded drastic executive action against discriminating unions.

For Mr. Randolph it is intolerable that qualified and ambitious young colored people should anywhere be refused apprenticeship opportunity because of their race, particularly at a time when the safety and welfare of the nation demand the fullest quota of skilled manpower.

How serious are such obstacles to full employment is shown by the action of the U.S. Civil Rights Commission asking the President to insure equal job opportunity in all projects subsidized by Federal funds, and asking Congress to ban racial discrimination in the unions.

The Randolph protest does not ignore

the serious obstacles the internationals face in attempting to guarantee a universal fair-employment policy; nor does it wish to minimize the most heartening fact that the great industrial unions, such as the Steelworkers, and some progressive members in the crafts, are outstanding in their battle against discrimination of all kinds. Nevertheless, the present desperate situation cannot go unchallenged. It is now time for the executive bodies to resort to heroically drastic measures in order to wipe away this blot on American labor.

A lifetime of lonely battle for the rights of all his fellow-citizens, based upon deep religious and patriotic motives, gives A. Philip Randolph a claim to be heard in this critical issue.

Today's Idol—Speed

At Italy's Monza automobile racetrack on Sept. 10, the car of Germany's Wolfgang von Trips careened out of control, crashed into the spectators and killed the driver and 15 others. Earlier, at Le Mans in France, 81 lives were snuffed out under similarly disastrous circumstances.

Apparently spurred by these disasters, Rome's periodical *Civiltà Cattolica* printed a challenging article on Oct. 9. Entitled "When Sport Becomes Madness," it bluntly stated: "One cannot gamble one's life for a passion for sport. To do so is neither human nor Christian." It reported that many are now expressing the opinion that automobile racing ought to be stigmatized as "organized massacre in honor of the great idol of the times—speed."

True, "a man cannot expose his life to mortal risks without a truly grave motive." It is also true that some sports that involve a certain amount of risk—mountain-climbing, for instance—can be legitimate recreation, if the risk is minimized by the exercise of a proper amount of prudence. Another essential point is this: does the sport implicate others in our risk?

The strong stand of *Civiltà* is a distinct public service. It puts squarely before all of us the responsibility that rides shoulder to shoulder with our mania for speed. And that goes whether we speed on racetrack or highway. We can never forget, as *Civiltà* states, "the driver's freedom must respect the claim that God has on the life of every man."

Washington Front

THE PRESIDENT AND THE SUMMIT

SOVIET PREMIER Nikita Khrushchev is again calling for a summit conference to dispose of the Berlin problem, and Washington is waiting to see whether history will repeat itself.

A repetition, of course, means that President Kennedy would allow himself to be bullied into a summit conference against his will.

Mr. Kennedy has said that he is opposed to such a meeting "unless the groundwork has been laid beforehand which will insure some success." He means that the terms of a Berlin accommodation should first be worked out by the foreign ministers.

Will the American Chief Executive hold firm to this position?

There are skeptics here, and among them is Chalmers Roberts, a diplomatic reporter for the *Washington Post*. Mr. Roberts recalls that former President Dwight D. Eisenhower also said that he would not go to a summit conference until there was some assurance of success.

"But it now seems probable," reporter Roberts has written, "that President Kennedy, like General Eisenhower before him, will, none the less, go to a summit

without any substantial prior groundwork and without any real indications of success."

Why does this seem "probable"? Obviously, the *Washington Post* analyst has made up his mind that Mr. Kennedy is no tougher than was General Eisenhower, and that he will conclude, as his predecessor did, that he is "almost compelled" to go to the summit if the Russian dictator insists.

There is another reason behind this kind of thinking. Many observers here have been dazzled by Premier Khrushchev's hard-nosed diplomacy, his bone-in-the-throat cries and his use of threats to get his way. They have come to believe that no Western leader has the courage and fortitude to match the Kremlin boss in a test of nerves—and that even if an American President did have these qualities, some other leader in the Atlantic Alliance would surely get scared and plead with him to back down.

Premier Khrushchev is well aware of this state of mind in Washington, and it must be encouraging to him. The one thing he is not sure about, however, is what Mr. Kennedy's real state of mind is as distinguished from what some journalists guess it is. He does not yet know how the young American leader would behave at the brink.

For that matter, the President's own countrymen do not know. They will get the answer in the months ahead, and it will be a fateful one.

EDWARD T. FOLLIARD

On All Horizons

PIONEER • The Republic of Vietnam has issued a series of postage stamps marking the third centenary of the death of a pioneer Jesuit missionary, Father Alexandre de Rhodes. He is credited with Westernizing the Vietnamese alphabet, and his system is still used today. The national observance of his death began on Nov. 5, 1960, and will end on the same date this year.

FAITH BY MAIL • Trainees for the priesthood at St. Charles Seminary (Overbrook, Philadelphia 51, Pa.) conduct a free instruction-by-mail service for those interested in the Catholic faith. Last year they handled about 300 requests.

LAITY SPEAK • We notice that a census to be taken throughout the 240 parishes in the Archdiocese of Montreal includes questions about liturgical preferences. In St. Clare's Parish, Cincin-

nati, a letter signed by 60 per cent of the parishioners was sent to the Liturgical Commission in Rome. In Europe, the Swiss Catholic (lay) Volksverein recently has been asked by the Commission on the Lay Apostolate to write of their expectations for the coming council.

CLINICS • There are now four Mary Hannan Mahoney Maternity Clinics functioning in Tanganyika. Along with a hospital soon to be erected there, the clinics are part of the Madonna Plan inspired by Mrs. Mahoney, former president of the National Council of Catholic Women. In Hartford, Conn., where she died in 1959, a foundation for an annual memorial lecture is being created.

IDEA • This worked at Kuemper High School in Carroll, Iowa, last spring. Each senior agreed to donate a week's work to a scholarship fund. Forty local

businesses co-operated and hired 170 students for the Easter vacation. Adding in a few voluntary contributions, the week's total was \$1,400. Three winners, chosen on the basis of leadership and need, entered college this fall. Now the Kuemper High class of '62 is going to try it.

DELAYED VOCATION • Newly ordained Fr. Fidelis Collentine, O.S.B., is a man with 3 children and 18 grandchildren. A physician for 37 years, Dr. Collentine, whose wife died in 1951, has been studying for his new profession for five years. He was ordained at St. John's Abbey, Collegeville, Minn., on Sept. 24.

LAY APOSTLES • Catholic laymen, married or single, who wish to serve the Church in the international apostolate may be interested in the latest training program offered by the Assn. for International Development (374 Grand St., Paterson 1, N.J.). An intensive 3-month course begins Feb. 17. AID now has people working in seven foreign countries.

W. Q.

Editorials

Hushed Moment of Truth

A COLUMNIST in the Providence *Journal* remarked the other day that President Kennedy had used 22 pens in signing a bill sent to him from Capitol Hill. This was quite a trick, since there are only twelve letters in "John F. Kennedy." Even with one pen per letter, and a fresh one to put the period after his middle initial, Mr. Kennedy would have used only 13 pens. The Providence writer goes on to say that Thomas Jefferson probably wielded only one pen when he signed the Louisiana Purchase, and John Hancock's big, bold signature on the Declaration of Independence was, so far as we know, achieved with a single quill.

There is a lesson in all of this. Mr. Kennedy may or may not have reason to use 22 pens on a single bill—it's rather silly when you come to think about it—yet, isn't everything about the job of today's President just about 22 times more complicated than the burdens of the Presidency used to be? And this, when one comes to think about it, is almost nightmarishly serious.

The chap who tells you exactly what he would do if he were President, the fellow who knows just how he would get us all out of the intolerable mess we are in, needs to stretch his imagination the distance of a few light years to comprehend how intricate and all-consuming a job the Presidency is in the second half of this century.

The scope of Presidential responsibility today bears no resemblance whatever to that of the age of Thomas Jefferson or John Quincy Adams. Indeed, one can hardly compare the burdens of office of a 20th-century Chief Executive like Woodrow Wilson with those of the present incumbent. Put the Federal budget of those and these days in parallel columns and judge for yourself. Consider the proliferation of today's Executive departments and agencies, the astronomical sums spent to implement global plans of security and defense, the vast and precariously interwoven network of our international commitments. Think, above all, of the choices the man must make.

Everything else in the President's life would be relatively endurable were it not for the choices. Today, the greatest of these, the one that most haunts his days and nights, is the choice of a response to the Berlin challenge and to the entire onslaught which the Soviet siege of that city symbolizes. On one hand, the President must cope with the "soft-noses," the advocates of weakness (pronounced "flexibility") among the many who advise him. On the other, he must avoid the blind unrealism of those who shout slogans like the fatuous one about "total victory." Somehow, and soon, he has to find a path that threads its mine-strewn way between a monstrous Munich and an Armageddon of "overkill."

Raymond Aron, in the October 1 *Figaro* of Paris, put

the problem squarely up to the President in an open letter. Aron reminded Mr. Kennedy of the Cuban fiasco, the heart of which, he said, was the President's "moderation"—his nod to the exiles, his "thumbs down" on the use of American forces to cover their landing. Khrushchev saw this as weakness, as a half-measure, as a failure of nerve. Whatever you do now, whatever course you choose over Berlin, Aron wrote to the President, you must convince Khrushchev that you are made of steel and will not snap under pressure. With one clear policy, and *only one*, you must go through the eye of this hurricane. Your constancy during the next few weeks, Mr. President, will decide a contest on which rest "peace, Berlin and the future of Europe."

Such are the horrible horns of Mr. Kennedy's dilemma. And this is the hour when he must make his choice. It is an hour when fools should stand silent. It is a moment when even an unbeliever may suddenly find himself on his knees.

Drums, Bugles and Brass

IT ALL BEGAN last May when Maj. Gen. Edwin A. Walker, decorated veteran of Korea and "Little Rock," was relieved of his command of the 24th Infantry division in Germany for allegedly indoctrinating his troops with "John Birch" ideas and describing his former Commander-in-Chief as "a pink." To conservatives he immediately became a martyr, persecuted for doing only what an Eisenhower-Administration directive of 1958 had urged the military to do, namely, "reinforce the Cold War effort." To liberals, General Walker was a zealot using his rank to propagandize. They cited him as a sample of the fuzzy nationalism which, they claimed, is infecting the middle echelons of the military.

Secretary of Defense Robert S. McNamara defended the transfer of the general to headquarters at Heidelberg, where Gen. Bruce C. Clarke could keep an eye on him. His action consisted in releasing to Congress and the press the report of an investigator, Lieut. Gen. Frederick J. Brown. For so doing, the Secretary was roundly accused by Birchite and other critics of undermining military morale.

To make matters worse, on or about June 20, Sen. J. William Fulbright (D., Ark.), chairman of the Senate Foreign Relations Committee, dispatched a memo to the Secretary of Defense stating that "the American people have little if any need to be alerted to the menace of the Cold War. Rather, the need is for understanding of the true nature of that menace. . . . There are no reasons to believe that the military personnel generally can contribute to this end." He recommended reconsideration of the 1958 directive.

Conservatives learned of this memo and immediately attributed to Senator Fulbright the new restrictions placed on public utterances by Pentagon officials. Sen. Strom Thurmond (D., S.C.) prodded the Armed Services Committee to vote an investigation and succeeded in getting himself invited to be a guest member of the

subcommittee that was to do the investigating. The secret memo was dug up by the Senator and read into the *Congressional Record* on Aug. 2.

Thus we have the Pentagon sounding off, the press loudly trumpeting along conservative and liberal lines, and now various Senators, for transparent political reasons, adding their obbligator. The symphony that results, however, has the timbre of a tinkling cymbal.

The problem is not whether communism should be treated softly or roughly. It isn't a question of whether or not right-wingers should be gagged. No one is impugning General Walker's brilliant military record or his right to his opinions. The problem is more serious and subtle than all this. It is a question of how much power we can permit the military to accumulate without in some way endangering the old American ideal of civilian control of government.

Back in 1938 Congress debated at length the right of a civil servant to engage actively in politics. The resulting Hatch Act recognized that freedom of action and even of speech cannot be the same for the government employee and for the ordinary citizen. Protection of national policy and internal morale imposes a restriction on what the former may say and what he may do. This price must be exacted for the privilege of serving the country.

If this is true of the ordinary civil servant, it is doubly so for the military. To it we have confided the physical power of the state, what Frederick the Great liked to call the "*ultima ratio*." Decisions as to how this power will be used, however, are not left to the military. It should never be encouraged to believe that they are. In our society, the only drums the army should beat are those that are beat on dress parade. The only horns it toots are bugles.

Appeal for Civil Rights

IN two hard-hitting reports, the rejuvenated Civil Rights Commission has implicitly charged the Federal government with a lack of energy and leadership in destroying patterns of racial discrimination.

The first report, issued on October 5, concentrated its fire on housing. It accused Washington of doing "virtually nothing" to prevent the discriminatory use of Federal housing benefits. In fact, it said, "at all levels of the housing and home-finance industries," Federal benefits are being used to accentuate racial discrimination. To put an end to this scandal, the commission recommends that President Kennedy issue an executive order requiring not merely Federal housing agencies but also State and local governments and private lending institutions to follow nondiscriminatory policies. (One member of the six-man commission, Robert G. Storey, dissented from this recommendation to the extent that it applied to private lending agencies. Such agencies, he said, are "primarily business institutions," not vehicles of social reform.)

The commission's second report, released on October 15, dealt mainly with four other areas in which

the Negro has long been the victim of discrimination.

1. *Jobs and Apprenticeship Training.* The commission notes that local unions in the building trades continue in many cases to deny membership to Negroes and to impede their participation in apprenticeship training programs. (These programs are conducted by unions and employers jointly, with the co-operation of Federal and State agencies.) Since building contractors mostly hire through unions, Negroes are automatically excluded from skilled jobs. Even when they manage to acquire the skills required for such jobs, they lack a union card.

To deal with this problem, the commission recommends that Congress add to the Landrum-Griffin Act a clause forbidding unions to discriminate against any person "because of race, color, creed or national origin." Although it concedes that certain unions have distinguished themselves in promoting interracial justice, it has no confidence in the ability of labor as a whole to reform itself. Despite fine policy statements, the commission says, "most international unions have failed to exhibit any profound concern over civil rights problems."

2. *National Guard and ROTC.* President Truman ended segregation in the armed forces in 1948. His order, however, did not explicitly mention the National Guard (which is Federally aided but controlled by the States) or various reserve units. The commission found that because of this loophole Negroes are excluded from or segregated in the National Guard and the ROTC in most States in the South. It wants the President to plug this loophole with an executive order.

3. *Federal Grant Programs.* During the fiscal year 1961, the Federal government made grants totaling \$7.5 billion to State and local governments. These grants were used to finance numerous activities—urban renewal, child welfare clinics, research programs, housing projects, construction of highways and airports. The commission recommends that the President "make it clear" that the same nondiscriminatory rules which apply to private employers with Federal contracts apply also to all employment supported by Federal grants.

4. *State Employment Offices.* These offices are a main source of manpower for industry. The commission found that in the South they widely practice discrimination. Accordingly, it recommends that the President direct the Secretary of Labor to grant administrative funds only to those offices which "offer their services to all, on a nonsegregated basis, and which refuse to accept and/or process discriminatory job orders."

The Civil Rights Commission enjoys no enforcement power. It can only investigate and recommend. Whether anything will come of its proposals will depend, therefore, on the willingness of the Administration to act on them. It will also depend on the support of an informed public opinion. In fact, in this area, where change in long-established customs is the goal, the state of public opinion is a crucial factor. Without the support of the country, even a determined President may hesitate to act.

Fresh Look at Cuba and Castro

John Meslay

EVEN WHEN ONE is allowed to travel freely to Havana today, it is not easy to form a judgment on the impact of communism on the life of the Cuban citizens, or to say which phase (according to Leninist theory) the Cuban revolution has presently reached.

My first impression of the scene about me, as I drove in from the airport, was its strong similarity to what I had experienced in the streets of Warsaw in Poland, several years ago: heroic-sized pictures of national or Communist heroes like Yuri Gagarin, who visited Cuba on July 26 for the anniversary of the Castro revolution; posters and slogans inviting the passer-by to work, to study and to take up his rifle.

In Havana, militiamen and militawomen with rifles mount guard at nearly every corner, in all the public buildings and even in some private shops. The mere sight of them is enough to create a climate of fear and to give the ordinary citizen a vague feeling of guilt. Everyone is afraid of being denounced to the Committees of Defense of the Revolution (there is one on every block), or to the famous G2 (the secret police).

In such a political climate, one can hardly expect to find objectivity of judgment. Apart from some in diplomatic circles who are not directly involved, the people you meet in Havana today are either strongly favorable or strongly opposed to the regime. The dominant feelings are nervousness, anxiety and fear. The foreigner, walking through the streets of the city, cannot but notice the lack of joy and the tension plain on so many faces. The shortage of food, without yet reaching any dangerous proportions, obliges the women to queue for many hours to get meat, fruit or fish. (According to what high officials of the new regime told me, the shortage of food is not due to less production, but to the necessity of exporting agricultural produce in order to buy machines, spare parts—and weapons.) Besides, even though a great majority of Cubans were rather lax Catholics, they now resent the constant interference of the government in religious affairs. Probably Castro has not measured the strength of the religious resistance to his plans.

My visit coincided with the Literacy Congress (*Congreso de Alfabetización*) in Havana. Schoolteachers came from all over the island to comment on the literacy campaign which has been under way since April and is slated to last until January. All the boys and girls between 12 and 18 years of age who volunteered for the campaign have been sent to the villages in the country

and in the mountains to help the teachers in a full-scale adult education program.

The very ambitious objective of doing away with illiteracy in Cuba by next January will most probably not be reached, but the campaign is already yielding very important psychological and ideological results. For one thing, public opinion has been mobilized on one common aim, the achievement of which is objectively good and can hardly be criticized. Moreover, the textbooks used, as well as the indoctrination campaign which goes along with the educational effort, provide the regime with a powerful instrument for the propagation of its socialist ideology.

The paradigms chosen to teach reading and writing all convey some "socialist" meaning. For instance, the very first lesson on the vowels is used for a pungent commentary on the "imperialist" character of the Organization of American States (the abbreviation in Spanish is O.E.A.).

Finally, the young people taking part in the campaign get special treatment. They appear on TV programs and on the whole seem to enjoy their work. These young persons get a sense of *participation* in the life of the country. For the first time, they enter into *communication* with the people of the remotest districts. These teen-agers appear proud of the Cuban revolution and this experience will certainly have a profound and lasting influence on their lives. On the other hand, the sending of boys and girls together without guidance for a long period of time to faraway districts is highly objectionable from the point of view of morality, and I heard many complaints about this.

There are 285 collective farms already in operation in Cuba. These are called *granjas del pueblo* and belong to the strict type of Russian *sovchoz*. I visited one of them just outside of Havana, where the administration is building nice, clean little houses for the villagers.

I also visited a co-operative plant for sugar-cane growers. Here the government is capitalizing on the agricultural progress which had been made in the preceding years by the now-expropriated big landowners. Of course, it is not quite certain that collective farming will yield better crops.

The government has not divided the land into small plots or parcels, nor handed them over to the individual peasants. Instead, it has made these people believe they are now the collective owners of the farm and has thus transformed them into employees of the government. They receive fixed wages just as they did under the preceding system. But propaganda indoctrination, which

MR. MESLAY is a specialist in international affairs who recently visited Castro's Cuba.

goes along with various substantial advantages, gives them, too, a higher sense of "participation." I use that word again deliberately. This class of very poor land laborers who now have their own houses will probably become the defenders of the regime. Even if the urban workers fall away from the revolution and lose their enthusiasm, these very poor peasants—together with the very many militiamen and militiawomen to whom a fixed salary and a job have been given, all over the country—will, in many cases, though by no means all, prove the best allies of the regime in case of crisis.

The weakness of Fidel Castro is that he probably no longer controls his own revolution. It is true that his figure or image is still largely popular (perhaps more so in other Latin American countries than in Cuba, where the anti-religious measures have made him lose ground). The propaganda machine leads everyone to believe that the Castro revolution has set a pattern for all future upheavals in South America. But the striking resemblance between the Cuban situation and what we have seen in other countries on the eve of a Communist takeover leaves little doubt that the uniqueness of "Fidelismo," if it was unique, has been lost, and that the point of no return on the road to "classical" communism has been reached.

Around Fidel Castro, men schooled in Soviet political doctrine are slowly preparing conditions for the final takeover, and I do not see how the trend can be reversed. It is even probable that the coming-to-power of the Communist party, as such, will coincide with some bettering of the Cuban economic situation. Cuba will receive foreign aid because, for propaganda purposes, the USSR cannot let Cuba starve.

Therefore, the chief lesson to be drawn at this moment does not concern Cuba, but the other Latin American countries. Just as the Marshall Plan in 1947 came too late to save Eastern Europe but did save Western Europe, so the Alliance for Progress program drawn up at Punta del Este last August will not pull Cuba back into the Western fold (at least not directly and immediately), but it may help some of the other Latin American nations to resist the terrible stress and temptation they are now facing.

In these nations, many influential young men are ready to overthrow their own government and to imitate Castro's shortcut to economic independence. If they are to overcome this temptation, which is so strong in the young generation of economists and left-oriented intellectuals, more will be needed than very generous and large-scale help from the United States. Required also is an effective and self-sacrificing resolution, on the part of the economic ruling class in Latin America, to take the lead in a redistribution of the national income. Unfortunately, however, this ruling class seems to think mainly in terms of military defense against the Communist threat they see embodied in the Cuban regime.

It is not difficult to find out where the secret of Fidel Castro's success lies. It is to be located in the two ideas which I have already cited: "participation" and "communication." For the first time, millions of Cubans are invited to "participate" personally in the building of their

own country. And for the first time there is an effort to make all men equal and to create "communication" between the different elements of Cuban society. Lenin, with his usual shrewdness, assigned this task of making "one people" out of many elements—in sociological jargon, the function of participation and communication—to the nationalist period, which, according to his theory of the evolution of societies, was a necessary preliminary step to the Communist takeover, particularly in underdeveloped, that is to say, pre-industrial and colonial countries.

Of course, there is a great deal of bluff and lying in this pretension of building up the unity of a nation. Many people in Cuba today are neither "participating" nor "communicating." On the contrary, they live in fear of their neighbor and take no part in any public activities. The policy of the new regime has alienated a large part of the population, but these are precisely those who, in the Communist terminology, are called "the enemies of the people." In Cuban Communist slang they are termed *gusanos* (worms), that is, those who formerly lived on the work of others and who felt safe and secure through money, status and property.

As background to the panic which today seizes so many Cubans and prompts them to seek refuge abroad, a sense of insecurity is very strong. The regime will take steps to increase this insecurity for a while among this class of people who previously had status. It is an essential part of the strategy of the Communist system. In a regime like that of Castro, it is part of the usual build-up to destroy the framework of security that obtained in the old society and to build a new framework where only those who adhere to the regime feel safe and comfortable. For the others (the *parasitos*, the "worms"), life must be made impossible. They have to convert or go away.

AFTER THE ABORTIVE April invasion, religious were jailed and were there subjected to threats, but they were finally released. They were not expelled; they themselves asked to leave the country. This is what the regime wanted: to get rid of them without risking bloodshed or martyrdom.

It was only in mid-September that the government finally organized a large-scale deportation of priests. This operation included an element that is really something new in international law: the deportation of Cuban citizens without a trial, and their forcible exile to another country prior to any agreement with that country.

What set off Castro's conflict with the Church? Well, what started the present acute conflict with the United States? Is Castro's feud with the U.S.A. fully explained, as certain propagandists in Latin America and in Europe would have us believe, by long-standing U.S. abuses? The thing to remember is that when the Communists step in, *any* conflict is bound to become acute. Much the same can be said of Castro's contest with the Church. It would have been the same no matter what the Church might have done, and even if her members had always been inspired by the purest Christian spirit. A totali-

tarian system like communism refuses to accept any sharing of the loyalty of human beings.

Therefore, it is painfully true that the lack of justice and of love of the poor on the part of some Cuban Catholics has provided a stepping stone for Castro and for the Communist revolution. But our duty is not to judge the past. The Catholics in Cuba are now passing through the fire of persecution. If the fire consumes, it also purifies. Many formerly lax Catholics are returning to the fervent practice of their faith. Many deeds of generosity and even of heroism are performed every day. It is too early to report them because such a report would endanger young men and women who have chosen to be faithful to God. The outside world cannot do much to help them except by prayer and brotherly comprehension for the difficulties and trials of this new "Church of Silence."

The most immediate duty incumbent on us is to change the social and economic conditions in those

countries where communism has not yet seized political power. We must strive to do this so radically and thoroughly that the Communist system appears in a clear light for what it really is—a quick, very primitive, half-barbarian solution to social evils through brutal despotism and destructive totalitarianism: a purge which cures the illness by killing the patient.

However, let us be perfectly clear about one thing: if no other solution is proposed now—and rapidly—then the temptation to try communism will grow stronger in all the underdeveloped countries. That is exactly what makes Khrushchev so confident about the peaceful triumph of communism all over the world.

My own conclusion is that probably the situation created by the Castro regime and the Cuban power-grab by the Communist party is something that is here to stay, at least for a long time. But the drama of Castro and Cuba may yet help us to draw some badly needed lessons for other countries and other continents.

Should We Ignore 600 Million?

SHOULD WE IGNORE the six hundred million Chinese? That is the question posed again and again by certain free-world statesmen and by a number of popular writers. These men mean: Shall we refuse to recognize the government that claims to represent them and refuse to admit it to the United Nations? It is a question that we should face bravely and squarely. To answer the question intelligently and honestly and to act in accordance with our decision may require "guts."

To ignore the six hundred million means to ignore what they want. Do those six hundred million want us to recognize the government that now claims to represent them? If we did so, or if the United Nations admitted it as a member, would that be facing the facts? Let us consider a few relevant facts.

From 1951 to 1954 my work was to interview Catholic missionaries and others who were coming out of Red China. A priest from Kiang-su Province in central China told me that when his people heard he was leaving they slipped in at night to give him a parting message. They said: "Tell the outside world to send us back the English and the French; send us Negroes from Africa; even send us back the Japanese (as much as we hate them)—but help us to get rid of these devils."

A Trappist priest who had been working in a hospital in Peking was being expelled. Before leaving, he remarked to a young Chinese doctor: "Perhaps this new system will help the people, but it seems to me that about 90 per cent of the people are against it." The

young doctor asked him to wait a minute, as he closed the door and checked outside the windows. Then he said in a whisper: "Not just 90 per cent, but 99 per cent."

The same priest said that the election of President Eisenhower was known in Peking by private radio as soon as it was known in the States. The people openly showed their approval and said that they hoped Eisenhower would do something to free them from the "People's Government." At another time there was a rumor that the Japanese had landed at Tsingtao and were marching against the Communists. There was general joy among the people, and many started to the coast to welcome them.

When the Chinese Communists attacked the Nationalist-held Ta Chen Islands, they suffered heavy casualties. As the dead and the wounded were transported back in large numbers, the people in the staging area were very happy. They hoped not only that they would not be defeated but that the Nationalists would stage a landing on the mainland. It was reliably reported by those I interviewed in 1953 that the area south of the Yangtze River was in a state of jitters about a reported landing by the Nationalists. Communist officials on the south said that they could hold on for only a few months and were preparing to move north in case of an attack by Generalissimo Chiang. The people were asking: "When will Lao Chiang [the Generalissimo] come back?"

For some more recent facts, we can consult the Hong Kong *Union Press*, which translates news gathered from the Communist mainland, and the weekly edition of *China News Analysts*. The material from the translations alone shows the dissatisfaction of the people with the

FR. O'HARA, S.J., a professor of sociology in the National Taiwan University, speaks from long experience in Asia.

Communist regime and makes it clear that they are now groaning under a tyranny that they had never experienced even under the worst emperors. Typical of the present-day attitude of the six hundred million Chinese people is the report of the *China News Analysis* that the people now refer to the Communist government and party as "they" and "them" and to themselves as "we" and "us." This is a clear sign to the sociologist that there is a distinct "in-group" and "out-group" and between them there exists hatred.

The Communist regime, day in and day out, harangues the six hundred million on the "horrible monster, America." I asked one of the Chinese in Hong Kong why the mainlanders should hate Americans so much since, of all the nations that had been in China, we had done the least to offend them. He answered: "It's not because of what your people have done. It is because yours is the only nation that stands between the Communists and their goal of enslaving the rest of mankind. The other nations are hazy about communism or flirting with it; in any case, they don't have the strength to

withstand it. America is the only one that stands between communism and world conquest."

If we wish to ignore the six hundred million, then the best means is to give recognition to the Red regime. In fact, that would be worse than ignoring them. We might say that it would be like nailing the lid on their coffin. It is certainly cold comfort to tell the six hundred million that recognition of the regime which is terrorizing them doesn't mean approval of the regime.

Shall we do with the six hundred million as we did with the Hungarians—encourage them to strive for liberty and then, when they make their bid for it, let them be crushed by Russian tanks? Shall their shrieking souls, Hecuba-like, forever follow those in high office who shrugged their shoulders and glibly opined: "Recognition is not approval"? Then may the souls of the six hundred million, desperately seeking freedom, forever hound the speakers who speciously said: "You can't ignore the six hundred million . . ." and who snuffed out the last spark of their hope.

ALBERT R. O'HARA

State of the Question

THE CHANGING STATUS OF THE PROFESSOR IS QUESTIONED

Edward P. J. Corbett, associate professor of English literature at Creighton University, Omaha, has appeared in America on many occasions. His article "Professors, Old and New" (9/16) tossed a bombshell into the halls of ivy. Here are three retorts, and Professor Corbett's reply to one of them. In effect, he answers all.

TO THE EDITOR: As one of the "new Ph.D.'s" referred to in Prof. Corbett's article, I wish to take exception to several of the generalizations which he and others have been making recently.

My experience, and that of friends in past years, has been that in the field of the humanities and the social sciences there is *no great demand for new Ph.D.s* at the university level. This is not just sour grapes; the rank of instructor at the large universities is a thing of the past and assistant professors are usually men of several years' experience. We're not complaining, but we wonder about the wining and the dining!

Since Prof. Corbett's observations concerning the "assurance" and the "cocky confidence" of this new breed of

"Huckster in the Brown Tweed Suit" are obviously personal, a personal note from the species under consideration may not be out of place.

Most of us are acutely aware that we are beginners in the realm of scholarship. Hence our interest in time for research. We are equally aware that our days as graduate students have done little to prepare us for the role of teacher. Many of us are disgusted with the sloppy teaching we have observed on the road to the Ph.D., and are resolved to do something about it.

Our major problem seems to be to discourage the administrator who thinks that because we have our "union card," we can teach anything.

LAWRENCE C. KELLY

Joliet, Ill.

TO THE EDITOR: Regarding "Professors, Old and New" and the arrival of the millennium for college and university teachers, it is probably just as well that all Prof. Corbett's grandiose generalizations are totally without documentation as to names, places, figures.

Otherwise, there might be riot scenes at those institutions' personnel offices, staged by the 99 per cent of those in the professorial ranks who continue to teach whatever courses are assigned, do their research after they've finished the 35-hour week of teaching duties, and then must rest content with lower pay than that of their unionized neighbors.

These facts are tabulated in the most recent *Bulletin of the American Association of University Professors*.

(PROF.) JEANNE K. WELCHER
Forest Hills, N.Y.

TO THE EDITOR: Most people who advance a generalization trust that it will be taken as *generally* true, not as *universally* true. Certainly there are schools—probably several of them—where the situation is as Prof. Welcher describes it. I was describing a situation that I have found, from observation, hearsay and research, to prevail at the majority of colleges with enrollments exceeding 3,000 students.

Prof. Welcher's own generalizations are suspect and vague. First of all, a claim of 99 per cent of anything must always be greeted with raised eyebrows (only Ivory Soap has made good on a percentage that high). These professors, she says, teach the courses assigned to them. I don't doubt that. But my point was that administrators are so intimidated by the privileged status of the higher-ranking faculty that they don't dare assign them to teach freshman and sophomore courses. Let Prof. Welcher thumb through the catalogues of, say, a few State universities. She will have to look long and intently to find an associate professor or a full professor scheduled to teach an elementary course.

Not having checked my unionized neighbors' salaries lately, I'll take Prof. Welcher's word for it that we are being paid less than they are. I didn't say that a professor's salary is what it should be. I said that it had improved immensely, and implied that because of the professor's commanding position now, it would improve even more in the next few years.

Lest Prof. Welcher think that I wrote my article off the top of my head, I assure her that my facts are amply documented in the Caplow-McGee *Academic Marketplace*, which I cited in the article.

My views are supported by those two discerning investigators of the campus situation: Jacques Barzun (see his *House of Intellect*, and his "The Cults of 'Research' and 'Creativity'" [*Harper's*, Oct., 1960]); and David Boroff (see his "American Colleges: What Their Catalogues Never Tell You" [*Harper's*, April, 1960]).

If these views are contradicted by the "most recent" *Bulletin* of the AAUP, I can only plead that this document was not available at the time I wrote my article.

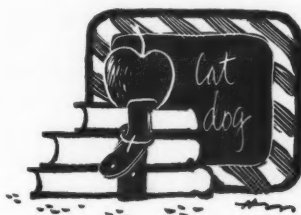
EDWARD P. J. CORBETT
Omaha, Neb.

TO THE EDITOR: One must admit that Edward P. J. Corbett is a skillful writer. However, I feel that exception must be taken to some of his statements. In referring to the younger members of the academic profession, he states: "These young men are concerned more about their privileges than about their responsibilities."

That is an unfair statement; it could

not be supported by statistical evidence. My own experience is that these young men are well aware of the importance of the profession which they plan to enter. They are very much concerned that the conditions of their employment be such that they can give themselves wholeheartedly to carrying out the grave responsibilities which they are taking upon themselves. The "high-handedness" of these so-called young faculty members is probably more imagined than real. In some cases it is necessary to awaken their home institution to its responsibilities.

Prof. Corbett also maintains: "Universities should rule that every member of the faculty must teach at least one



elementary course." The statement is absurd. There is nothing sacrosanct about the elementary courses. No one denies that they should be given by competent individuals who will be able to stimulate the young student. However, many senior men would be shamefully wasted if they were put into elementary courses.

It is apparent that Prof. Corbett has overstated his case in order to emphasize several points. There has been, however, too much damning of professors. It is about time for us to stop playing that game and get down to serious consideration about what we can do to meet the present transition in higher education.

In the past, universities have been all too negligent in insuring adequate working conditions for professors. Among the adequate working conditions which must be provided are facilities and time for research. It is my contention that no professor can be a top-notch teacher unless he is doing research. If a teacher is not striving to expand the horizons of man's knowledge, he is nothing more than a gramophone, grinding out what others have discovered.

Moreover, I think it is about time to realize that higher education in the

United States need bow to no other country. We have the finest system of higher education in the world. It is rigorous; it is highly organized; and it is clearly effective.

Every effort is being made by the various university faculties to meet the needs of the times. Programs are changing overnight as community needs dictate, or as experience demonstrates that existing programs are not meeting new and critical requirements.

With respect to freshman composition courses in English, it is my contention that they are being taught by members of the wrong department. Most departments of English are departments of literature. The professors have been trained in philology, linguistics, comparative literature, Elizabethan literature or similar specialties.

I believe that elementary composition and "how-to-write" courses should be given by the department of journalism. This department is interested in the mechanics of writing. The department of English is improperly saddled with the teaching of freshman composition.

Personally, I do not blame the so-called prima donnas for refusing to teach courses in freshman composition. These courses are ordinarily outside the competence and interests of the professors now assigned to teach them. If the composition courses were assigned to professors in the department of journalism, one would find a remarkable improvement in results.

Contrary to Prof. Corbett's statement that he sees a "flight from teaching," I see that every effort is being made to improve college and university teaching. The professors themselves are constantly discussing the matter. Provisions for helping candidates become competent in teaching are generally written into graduate programs. The better graduate programs leading to the Ph.D. now have built into them the requirement that students demonstrate competence in teaching.

I think the responsibility now lies with the universities themselves to provide the attractive environment for the teacher-investigator. When this proper environment is provided, some of Prof. Corbett's criticisms will disappear.

CHARLES G. WILBER, PH.D.
Dean of the Graduate School
Kent State University
Kent, Ohio

A Chat With Christopher Dawson

FOLLOWING a television interview, Christopher Dawson invited one of our associate editors, FR. C. J. McNASPY, up to the apartment where he was visiting. Overlooking Central Park on the top floor of a large building, the apartment opened on a spring-filled vista of New York City's gracious-living area. "I should not mind being a hermit under these conditions," observed Mr. Dawson with a chuckle. "It's quiet up here, like Simon Stylites's pillar, I suppose. One can think." The conversation naturally turned to American and modern city life, and this gist of it is published with Mr. Dawson's permission.

. . .

Q. *What are your feelings about the modern metropolis?*

A. I wonder how far people are aware of the enormous integration of the modern world—not integration in the racial sense, of course. The urban world today is very like a highly organized insect society. As the unit gets larger it gets more complex, more complicated. This great city here, for example—it spreads out, meeting other units, making the whole Eastern part of the United States almost one city. I mean, it covers almost the whole area of American life here in the East.

Q. *You sound much like Lewis Mumford.*

A. Yes, so far as I know, it was Mr. Mumford who first drew attention to this about fifty years ago, though some people must have seen it even earlier.

Q. *But isn't the city in many ways better than when he first wrote? Surely the slums have been improved at least?*

A. Yes, in many ways better, I grant. But the whole thing is much more complex.

Q. *That seems inevitable, given our larger population, doesn't it?*

A. Quite. But the old city—people thought of it as consisting of a lot of individual houses: rich people in big houses, poor ones in small houses, but houses. However, take the city now. It seems a center of great organizations, big businesses, housed in those immense buildings there.

Q. *Is the modern city different, or just bigger? Is the difference qualitative as well as quantitative?*

A. In these matters, I believe, a change of quantity involves a change of quality.

Q. *But, if I may ask, when did the city make this change that you're speaking of?*

A. Impossible to say. When did the tribe become the state? When did the family become the tribe? All these things change into one another; they melt into one another.

Q. *Where do you see danger?*

A. In the lack of freedoms, all the pressures coming from one direction. I wonder, will the family be able to stand this? Isn't the family becoming outdated? The chief sign of this, I believe, is in Israel. In the *kibbutz* you no longer have the individual parent-child relationship, but the child-group, the child-elders. This communal living is something different. But I don't suppose the strict Jews accept it.

Q. *In your recent book, *The Crisis of Western Education*, you speak of our desperate need for a principle of unity. What do you think of what C. P. Snow has been saying on the liberal arts and scientific educational aims?*

A. I like what Snow says about trying to bring the two sides together—humanizing science, and scientizing the humanities. But Snow leaves out of account the most important question, namely, religion.

Q. *My problem is: how can we expect a secularist society to accept religion as the principle of unity, of co-ordination?*

A. The secularists won't, straight off. They have to be shown. If Christians will show that they have a principle of co-ordination that works, the secularists will accept it with respect. In educational matters it is a question of results. People won't pay attention to claims only.

Q. *Of course, they like to point to certain Catholic cultures that seem politically backward, like Spain, and blame that on Catholicism, don't they?*

A. Yes. But they are confusing two things: the national tradition and religion. The problem of Spain is a strictly national problem, an accidental thing. We could have had Spanish Protestants and English Catholics; then the problem would be different! The more I read of Church history the more I am impressed by certain "accidental" elements. It seems absurd, doesn't it, that the Southern Negro should be Baptist. It's only an accident of history. There's nothing, I think, in Baptist theology that appeals to the Negro genius!

Q. *The secular humanists raise this argument, too. Why is it, they ask, that the finest fruits of humanism came only when humanism became secularized?*

A. They've got their history wrong. The best fruits came precisely from *Christian* humanism. When Christianity and humanism touch, the best things emerge. When humanism was *not* related to Christianity, it did *not* produce humanitarian benefits. Merely pagan humanism did nothing along this line. The great Christian humanists, men like St. Thomas More, Vives, Erasmus, Castellion and others, were ever so much more humanitarian than the secular humanists. And take your great Jesuit Father Von Spee, the man who did so much to stop the persecution of witches, he was a real humanist and a real humanitarian.

Q. *May I ask you your impressions of our American Catholic colleges and universities?*

A. They seem to me to be going through a period of wonderful transition. There's a great deal of new life in that field!

Q. *What particularly do you have in mind?*

A. In the old days, the Catholic college was sort of an appendage to the seminary; the bishop needed priests, and the Catholic school helped prepare them. Now, the lay aspect of college is being stressed. The college is being set up for its own sake, to produce a laity, more than before.

Q. *And what do you think of the Catholic centers, the Newman Clubs, and their work?*

A. They're doing a great work. I was very much impressed by several Catholic centers that I visited, especially that one in Louisiana where Father Alexander Sigur is doing so much. One gets the feeling of something that is almost a new vocation, almost a new "religious order" spreading in America.

Q. *What do you make of the problem of these two approaches, the Catholic college and the Catholic center on the secular campus?*

A. There seem two possible systems: first, send the student to a first-rate high school, then to a secular college, in the belief that he will be well grounded in the Faith. This is our English solution. We were forced to that by lack of money. The second, the American tradition: give your Catholic a Catholic grammar school, Catholic high school, and Catholic college training. That is better, of course, if possible. But it seems to me that it's too much to afford, and this may be what is happening in America.

Q. *Have you any solution to suggest?*

A. Not really. I haven't been here long enough. But do you think we might at least send some to Catholic high schools and others to Catholic colleges, if you can't continue to do both?

Q. *This naturally suggests the question of government aid to Catholic schools. From your knowledge of other countries, would you say that such aid has worked without loss of freedom or excessive divisiveness?*

A. Yes, of course, it has worked. In the United States there is a special problem arising from sixty years of controversy. Several different problems have got telescoped together: 1) Is it vital to teach religion for a complete education? 2) Then which religions? 3) Then how to reconcile all these religious bodies you have over here? It's not impossible. It seems a technical question and open to solution. The trouble is that the questions get muddled. People who believe that secular education is the ideal and people who don't believe that, but who are acutely aware of dangers of sectarian divisiveness, get together, join forces. Yet they really shouldn't agree.

Q. *How have things gone in Britain?*

A. We used to have the same difficulty back about sixty years ago, at the time of Balfour's Education Bill (1901). There was a tremendous agitation against tax money then. But, in the course of time, they got around the problems and found methods that various minorities didn't object to. The question should be discussed in cool blood, and not be made into a political issue.

Q. *What is your feeling about American schools generally, now that you've taught some of our products?*

A. I can't help thinking there's a certain amount of wastage in grammar school and high school. The schools don't teach the teen-ager enough, they leave too much to the college. They seem to underestimate his capacity.

Q. *Have you any feeling about language teaching in this country?*

A. Languages will become more and more important in America, I believe. It's sad that they have been neglected in the past, a pity that Americans were so quick to shed their languages—all those good Italian-speaking and German-speaking people! But I believe we can expect a great improvement in the immediate future.

Q. *When would you have them started?*

A. Early. As soon as the students know which languages to choose.

Q. *What about Latin in American education?*

A. I wish everyone would learn it, but I don't think that is practicable now. I believe it's impossible today to insist on Latin. But I can't see why all Catholics don't learn enough Latin to say their prayers in it. It seems to me a very easy language, as long as you don't try to write Ciceronian prose!

Q. *Just a question or two about Asia and Africa. How can Western democracy be made to succeed there?*

A. It must be shown that democracy is *their thing*, not merely a Western thing. We must show them that we can teach *techniques*, the techniques of many years of development, and then leave the rest to them. Otherwise, we are imposing democracy on them, which is not good. One has to be awfully careful about their *amour propre* and nationalist feeling.

Q. *Are you very much concerned about nationalism today?*

A. Indeed. Nationalism tends to turn into barbarism. The real heart of nationalism is tribalism, the feeling that "we're all the same blood, must stick together."

Q. *Have you had any great surprises in America? Any changes of opinion?*

A. Yes, I've been agreeably surprised about the immense keenness of interest in the arts. At places like Massachusetts Institute of Technology, for example, there's great interest. There is very definitely in America what you call a "cultural explosion." Of course, it's more marked in the arts and music than in philosophy.

Q. *And regarding American education?*

A. I am much impressed by the new life in Catholic thought. There is a vigorous interest in intellectual things among young Catholics. Perhaps there has not yet been time enough for us to see the results.

Q. *And on the negative side?*

A. I'm afraid I see an awful amount of superficiality in the lower grades—grammar and high schools—a serious lack of grounding somewhere. The teenage years seem neglected. Students don't seem to know how to dig away at material. Perhaps the classes are too large. But American students are well behaved, less riotous than elsewhere (despite those Harvard riots last year!). On the continent there was, in the last century, a tradition for rioting, for political gatherings and all that sort of thing. But not in Britain or America.

Q. *What about the "town-and-gown" riots?*

A. Oh, they were not intellectual! They were simply based on spirits—in both senses of the word. Shall we adjourn for dinner?

Campus Corner

The editors of AMERICA are very much aware of college (and near-college) students and their problems. We've been talking about a "campus" column for some time, but have never gotten around to it, mainly because we couldn't decide just what approach it should take. Should it be a news column? A discussion forum? An information exchange? Should it stir up controversy? Stress the academic? Concentrate on social life? What?

No decision would probably please everyone; so, for the present, we shall simply have no policy. We'll print what occurs to us at the moment and wait for the reactions to follow. Knowing students, we're sure the mailman will bring us the answer.

The other day I attended a dinner arranged for select representatives of the press. (Every job has its compensations—sometimes.) The occasion was the unveiling of the report of a year-long study by the National Task Force on Economic Education and the announcement of its future program. College students, I think, should hear about it.

First, let me explain that this study was made by top economists selected by the American Economic Association. They had the tools of the Committee for Economic Development at their disposal, plus a substantial grant from the Ford Foundation. (That's the way research is done these days—brains, computers and an expense account.)

The task force found that, of the ten million youngsters who entered high school last year, only five per cent or so will take as much as a one-semester course in high school economics. About 40 per cent of them will go on to college. Only about one out of four of these will take a college course in economics. Con-

clusion: a mere 10 to 15 per cent of all today's high school students will ever take as much as one semester of this important subject. Yet they are tomorrow's voters, businessmen, politicians, scientists, etc. Where do you rate in this picture?

To remedy the situation, the experts have defined the minimum amount of economic understanding "essential for citizenship" and have drawn up a course for high school. It would not be a fresh-air course, I assure you. Since a majority of the 50,000 high school social-studies teachers have never had a formal course in economics themselves (most are history majors), the task force is preparing 160 half-hour TV lessons for a program named "College of the Air" (CBS) during 1962-63. This will be supplemented by teaching materials

made available through a \$300,000 grant. A campaign will be conducted to revise teacher requirements and encourage high school administrators to introduce this plan of studies into their curricula.

This is the first attempt on the part of a particular social science to recruit student interest by actually laying a foundation for a college specialty in high school. What effect will it have on college departments of economics? What effect will it have on some of the other social sciences? High school educators are sure to feel the impact of this program. Education departments will have to examine it. If any of you are interested in more information, write to Joint Council on Economic Education, 2 West 46th Street, New York 36, N.Y. P.A.W.

BOOKS

Eyewitness Assessment of Disaster

SAVO. The Incredible Naval Debacle Off Guadalcanal
By Richard F. Newcomb. Holt. 278p. \$4.95

As a naval officer and survivor of the Battle of Savo Island, I find much to praise and little to criticize in this interestingly written probe of a crushing and humiliating naval defeat. During the early hours of Aug. 9, 1942, in a body of water in the Solomon Islands now known as Ironbottom Sound, a razor-keen Japanese force destroyed in a short night action one Australian and three American heavy cruisers, the latter suffering 47-per-cent casualties. Except for one critical hit, the Japanese escaped undamaged.

An aura of mystery has hung over this sad affair for almost 20 years. The author has finally cleared this up although his study is by no means complete. In assessing blame he does no more than nod toward the three Allied admirals involved, Fletcher of the carrier force, Turner of the amphibious force and commander on the scene, and Crutchley of the Royal Navy, who commanded the combat ships there. He does this, no doubt, because tough Admiral Ernest J. King, whom he admires, did no more.

Fletcher took his carriers south from Guadalcanal that night and thereby allowed the Japanese to escape the punishment that every cruiser survivor expected they would get. In Fletcher's own mind he was taking the vital carriers away from dreaded Japanese tor-

pedoes. If the Americans lost their carriers they would lose everything. Fletcher's fears were to an extent made valid by subsequent events. Within three months, two carriers were lost and another seriously injured by these torpedoes. Only the patched-up, hardy *Enterprise* was left.

Turner's and Crutchley's error was that they pondered what the enemy *would* do rather than what he *could* do, but the same error was made by almost everyone else who read the aircraft sighting reports—including myself. Americans have a bad habit of assuming what their enemy will do and then believing that such assumptions are facts. We are still paying a heavy price for this in the Cold War.

Newcomb puts his finger on the direct causes of the debacle, a bad command setup (and inadequate staffs) and lack of battlemindedness. I would say that the causes lay deeper, in a general ignorance of the enemy that was almost culpable.

As a lieutenant and lieutenant commander, I read as much professional literature as any officer, but I never saw anything about Zero aircraft, Japanese stress on naval night action or an admiral named Yamamoto. I remember reading a minor intelligence report which, I think, came from an American businessman in Japan, about an incredible torpedo with fantastic capabilities. I discounted it as thermodynamically impossible. I assumed the Japanese, like us, would use air instead of oxygen in

torpedoes and would be more concerned about the safety of their personnel than their proficiency. Newcomb vividly points out that Savo blasted this attitude out of the Navy. "From the holocaust of that night emerged a fleet—men and ships—without equal in the world." Savo made our navy humble and humility is a necessary quality for greatness.

Newcomb does his best to give us a word picture of that night but it is as confusing as the night itself. Those who were there do not know what happened—even to themselves. Unfortunately Newcomb does not document his information, so we do not know whether it comes from written reports or people's memories 20 years later. Censorship has denied historians of World War II their best tool, personal letters.

Despite its humiliation and heavy losses, Savo was not decisive. To be of any military use, a tactical victory in battle must be turned to a strategic advantage. This the Japanese never seemed to be able to do. For all their toughness and efficiency, they did not have what Americans have, an ability to correct mistakes and exploit an opportunity.

Anyone who has read Newcomb's *Abandon Ship* does not have to be told that *Savo* is an exciting book. What is remarkable about it is his restraint and his perception. His analysis, for a layman, of the difficult abstraction of command is to me remarkable. "An officer fighting his own ship has little time to plan and execute tactics for a group of ships." He is foggy on some details and he ought to have checked more on what U.S. ship fired the one salvo that hit the chartroom of the *Chokai*, the Japa-

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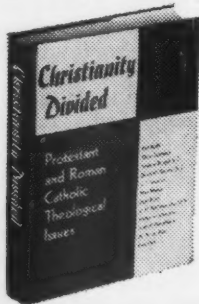
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nese flagship. This hit may have diverted Mikawa, the Japanese admiral, from attacking the helpless and exposed transports. These defects are not important, because Newcomb leaves his readers with the same feelings about that night that the survivors have always had, and therein lies the greatness of his work.

JOHN D. HAYES

Compressed History

AMERICAN PROTESTANTISM

By Winthrop S. Hudson. U. of Chicago Press. 198p. \$3.95

With the present volume the Chicago History of American Civilization rounds out its studies of our major religions. This new book is even more fascinating than Ellis' *American Catholicism* and Glazer's *American Judaism*.

The author, professor of the history of Christianity at Colgate-Rochester Divinity School, writes highly compressed history. He divides the story of American Protestantism into three periods, and for each period he advances a central thesis. The colonial experience, he contends, produced a Protestantism basically homogeneous in spite of denominational divisions and bickerings.

Further, to use the author's term, "theological erosion" was sapping the strength out of Protestant doctrine. Consequently, with World War I America entered a post-Protestant period. Now Protestant churches no longer dominate the urban centers of influence; they must share them with non-Protestant religions. As Evangelical Methodists and Baptists supplanted colonial Calvinists as the dominant groups within Protestantism, the hitherto isolated Lutherans and the burgeoning fundamentalist sects, the author intimates, are now coming forward to replace the old-line churches in the leadership of Protestantism.

In so brief and highly interpretative a book, much history must be summarized, much omitted. Dr. Hudson obviously is well-acquainted with the latest and best research on his subject. On that base he constructs a most interesting and challenging interpretation of American Protestantism. For anyone interested in American religion, his book is essential reading.

FRANCIS X. CURRAN

New Light on Classics

SYMBOL AND MYTH IN ANCIENT POETRY

By Herbert Musurillo, S.J. Fordham U. Press. 220p. \$5.

It is obvious that without an understanding of the role of myth and symbol in the literature of Greece and Rome it is impossible to enter vitally into the ancient poetic experience. Scholars, however, have only begun to exploit the rich possibilities of such study.

The refinement of new techniques by modern literary criticism has made possible a fresh approach to Greek and Latin poetry. Pioneering efforts have already shown that significant insights await the application of the New Criticism to classical literature. The delicacy of the art demands unusual qualities in its practitioner. If his work is to be enduring, the critic must unite skill in the traditional disciplines of classical philology with the finesse of the contemporary critic, basing the new on the solid foundations of the past.

This book, by a critic thus qualified, makes a significant contribution to our understanding of the poetry of Greece and Rome. The author's purpose is "to throw some light on the ancient poet's use of image and symbol, to show how close, in craft and imagination, the Greek and Roman poets are to the psychological and artistic awareness of today."

Our Reviewers

JOHN D. HAYES, Rear Adm. USN (ret.), edits *Shipmate*, the U. S. Naval Academy Alumni Monthly.

FRANCIS X. CURRAN, S.J., assistant professor of history at Loyola Seminary, Shrub Oak, N.Y., is author of *Major Trends in American Church History* (America Press, 1947).

WILLIAM FITZGERALD, S.J., is professor of classics at Shadowbrook, Lenox, Mass.

GEORGE E. GRAUEL is professor of English and head of the department at John Carroll University, Cleveland.

In the United States between 1787 and 1914 this Protestantism imposed its control on almost every aspect of American society. The weapons of its conquest were revivalism and the great voluntary interdenominational societies (e.g., the American Sunday School Union). So successful was it that toward the end of the period it had abandoned its prophetic challenge to American society. Indeed, it identified itself with American culture and the status quo.

In the company of a guide so perceptive, this journey into the world of the ancient imagination is an exciting adventure, not only for the classicist but for all with more than a casual interest in poetry. Two preliminary essays establish a critical terminology and discuss techniques of analysis which, applied to image and symbol in various contexts, open up new avenues of approach to poetry. There follow studies of the imagery of the major poets from Homer to Juvenal, exploring the whole spectrum of poetic genres.

There is much here that is original and challenging, the fruit of wide and disciplined reading informed by current scholarship. The essay on the tragic wisdom of Aeschylus and Sophocles is perhaps the finest in the book. Greek tragedy is a fertile field for image analysis, yet it is here that much remains to be done. This is true in particular of Sophocles, for whom the poetic symbol is not a decorative metaphor but the essential vehicle of his tragic vision. In the spirit of the times, classical literature has, thanks to such critics as Goheen, B. Knox, Arrowsmith and Musurillo, its own New Frontier. All who cherish the literary heritage of Greece and Rome will follow its progress with interest.

WILLIAM H. FITZGERALD

THE IKON

By Clayton C. Barbeau. Coward-McCann. 255p. \$3.95

Bursting grenades are not the only means of inducing people to seek a philosophy of life, but the protagonist who comes spiritually of age on the battlefield threatens to become a trite fixture of modern fiction. A major merit of Clayton Barbeau's first novel, consequently, is that it successfully avoids this risk and provides a combination of realistic background, interesting though not always convincing portraiture, and a substantial theme that is all the more forceful for arising naturally from the characterization rather than from moralistic intrusion by the author.

Thomas Warren arrives in Korea obsessed with a premonition of death and tormented by religious confusion that has been compounded by the barrier of the Church between himself and Jean, the Catholic girl he loves. There the twisted lives of several people gradually show him what is straight.

One of them, Prevot, gives him an ikon of the Madonna and Child received from a Russian girl who saw in it the meaning of life. Chiefly, however, he is associated with Polish-born White, a

man consumed with atheism and an insatiable desire to kill the enemy. From this man's cynical and distorted motivation Warren eventually sees that the world is irrational only if one does not believe in God. And in the course of a climactically suspenseful patrol, with the help of ex-seminarian Rickley, he understands the ikon: life can be transformed only through selflessness, which rises through human love to that which is divine.

Barbeau effectively disdains both chapter divisions and a denouement that would neatly tie up all the loose

ends. In the assertion of Warren's solution, all his associates' crooked lives are implicitly recognized. Presumably, too, a reunion with Jean is then possible, but even that corollary is not permitted to withdraw emphasis from the central, spiritual impression.

Occasionally Barbeau asks a bit too much of the reader, as in some of White's misanthropism, and he tends to flex his literary muscles by spasmodic use of a variety of narrative techniques. Yet his story moves with interest, realistic color and economically planned plot. Best of all, it introduces a capable new

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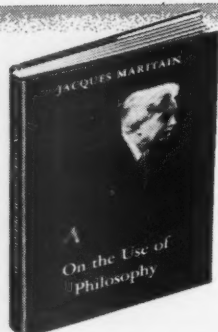
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novelist who not only can write effectively but is willing to impose a theme of spiritual values on his material.

GEORGE E. GRAUEL

CONVERSATIONS WITH CASSANDRA

By Sister M. Madeleva, C.S.C. Macmillan. 131p. \$3.50

Apollo brought it to pass that Cassandra's prophecies, though invariably correct, would never be believed by those who heard them. Sister M. Madeleva, convinced that her counsels will fall on deaf ears, refers to herself as Cassandra and in so doing commits the only major fault that her most recent book can be charged with. *Conversations with Cassandra* is incisive and eloquent and bound to affect the thinking, feelings and actions of every thoughtful reader. It is a collection of short pieces. Most, but not all, deal with the education of women. Originally they were talks delivered to undergraduates at convocations of St. Mary's College, Notre Dame, Ind., where Sister M. Madeleva has been president for 27 years. They are little gems of lucid thinking and strong feeling, and almost every piece contains passages which approach poetry—which is scarcely surprising since the author is a distinguished poet.

Sister M. Madeleva discourses, among other things, on the education of women, working one's way through college, the right to truth in education, the study of theology, poetry, teacher education, and "that not impossible she, the woman who is a saint." She talks about them with grace and wisdom.

FRANCIS GRIFFITH

FLORENCE

By Martin Hürlimann and Harold Acton. Viking. 219p. \$6.95

Those who are familiar with the photographic art of Martin Hürlimann through his other travel books will be delighted to know that his work is equally as expert in this volume on Florence, one of the key cities in the development of the art and culture of Europe. The plates, 138 in photogravure and 12 in color, are sharp, objective sections of the texture of life in the capital of Tuscany. Whether Hürlimann deals with panorama or detail, monastery or market place, his photos seem to capture infallibly the light and shadow of reality.

The cathedral and the other famous churches, the palaces and the museums, the bridges and the suburban villas are all photographed with amazing atten-

tion to content. The magnificent sweep of the whole city, viewed from the direction of Fiesole, is reproduced in a beautiful two-page color photo, and the Arno is caught with the reflections of its bridges by day and by night. However proficient these large-scale pictures may be, they are none the less equaled by the fine detail work of Hürlimann. The choristers in the *lontoria* sing as surely in his photographs as they do when you stand in front of them.

It is a pity that what can be said for Hürlimann's camera cannot be said of Acton's pen. The introductory text is readable and adequate, but it sorely lacks the majesty of the plates. Perhaps the city in all its turbulent and amazing history, with all its explosive genius and drama, is just too complex a reality to be set down in a few words.

Acton does not sufficiently understand the natural and almost necessary process that produced Dante and Michelangelo, Donatello and Brunelleschi; he does not sense the evolutionary continuity between the Middle Ages and the Renaissance. An historian should be eminently aware of cause and effect, of root and plant. The roots of the Florentine Renaissance lie deep in the soil of Catholic medievalism.

E. F. SCHNEIDER

A TIME TO STAND

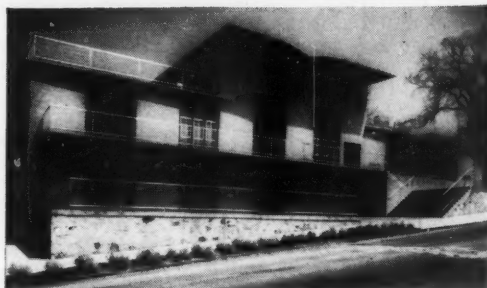
By Walter Lord. Harper. 255p. \$4.95

This is a proud story of the fall of the Alamo in the Texan Revolution of 1836. Rich in insights, the narrative is yet restrained and the product of competent scholarship. Using a wealth of manuscript material, diaries, memoirs and public documents, Mr. Lord develops the account of the Alamo massacre against the larger background of the Texan Revolution and 19th-century America. Above all, the author appreciates the symbolic effect of the Alamo on Texas and the United States.

In itself the defense of the Alamo was a small affair, but its consequences were momentous. It united the Texans and inspired other Americans to help them in their fight for freedom.

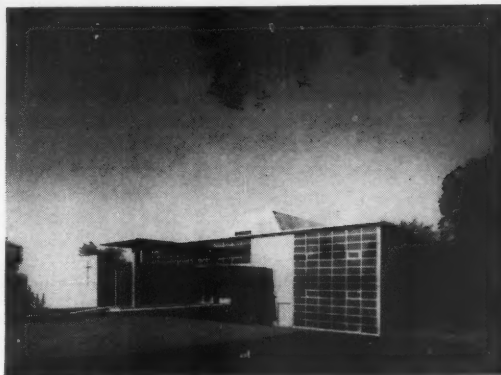
The author characterizes well the types of men who died in the Alamo. They were ordinary men from different parts of the United States and the British Isles. They were doctors, lawyers, artisans and farmers; most of them had some skill and had made some mark in the communities from which they came. But they were restless men, and they sought a new home and a new life in Texas.

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KEY TO ABBREVIATIONS

LAS Arts and Sciences	FS Foreign Service	L Law	S Social Work
AE Adult Education	G Graduate School	MT Medical Technology	Sc Science
A Architecture	HS Home Study	M Medicine	SF Sister Formation
C Commerce	ILL Institute of	Mu Music	Sp Speech
D Dentistry	Languages and	N Nursing	Sy Seismology Station
DH Dental Hygiene	Linguistics	P Pharmacy	T Theatre
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ery, they sought freedom and republican government for themselves and their families. Their ideas of liberty were influenced by the Romanticism of the 19th century and memories of the American Revolution. But the good, free lands of Texas furnished a firm economic base for their hope of a new life.

Travis and Bowie were fitting leaders for these civilian soldiers, sharing their misgivings but courageous and forceful in crisis. Undecided as to a final stand at the Alamo, the Texans were surprised into a defense by the speed of Santa Anna's northward march.

The author analyzes expertly Santa Anna's campaign in Texas. This Mexican leader was well-versed in military tactics, but weak in strategy and



wretched in logistics. As a result, the Mexican soldiers suffered heavily in the Alamo campaign. The Texans were citizen-soldiers until the Alamo, groping and indecisive. But their victory later over Santa Anna's army at San Jacinto was a measure of the change that the Alamo created.

The book is well written, and the author is critical and objective in his presentation. There are some helpful maps, and the bibliography is comprehensive. The critical appendices will recommend the work to historians.

FRANCIS J. DONOGHUE

THE TIBER WAS SILVER

By Michael Novak. Doubleday. 286p. \$3.95

In his final year of studies at the Gregorian University in Rome, Richard McKay, a sensitive young seminarian, has to decide whether he really wants to become a priest. Many doubts during this crucial year complicate his decision. Can he subordinate his talent for painting to the demands of his priestly office? Can he consistently render cheerful obedience to his religious superiors, even when he feels that their regulations are petty or unreasonable? Does he really want the celibate life—or does he want Mary Coleman, the charming

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KING AND CHURCH

by W. Eugene Shiels, S.J.

Shortly before America was discovered, the kings of Spain received an unusual grant from Rome. It was the royal patronage of the Church, the right to administer all religious affairs in Granada. The grant was soon extended to the Indies. This patronage produced excellent results in the establishment of religion overseas and in building and cementing the structure of empire. It deserved to be called "the most precious pearl in the royal diadem."

But the grant created an unnatural situation that led in time to a servitude of the Church to the State. Taken altogether it developed into a magnificent illusion, a Church subservient to a Crown that finally perverted the patronal function. History never gave clearer, more cogent warning against improper ties between religion and civil government.

The book aims primarily to present in full the documents that are basic to a study of the patronage, and in this to make clear just what was its origin and operation. These texts are woven into a narrative that spans the three centuries of the patronage.

W. Eugene Shiels, S.J., began his studies of the Spanish empire under Professor Herbert E. Bolton at the University of California, where he received his doctorate in 1933. Since then he has been teaching and writing in the same field. He is professor of history and chairman of the department at Xavier University, Cincinnati. He is an active member of the historical associations and an associate editor of *Mid-America*.

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American girl he met one day in a religious-goods shop? Is he capable of living in the world without becoming worldly?

Every seminarist must settle doubts like these before he takes the irrevocable step into ordination, but in the Eternal City the anguish of decision can be aggravated rather than mitigated. Rome with its pagan and religious art, its churches, museums and libraries, its languid skies and its liquid language, its madonnas and its sensual women, its *dolce vita* alongside its poverty and squalor, can pull its inhabitants in several directions at once. Back in his native Gary, Indiana, Richard might have found it simpler to make a choice, but in spellbinding Rome he finds it painfully difficult to strike a proper balance between his commitment to his religious vocation and his involvement in the concerns of the world.

The novel is filled with long, serious, intelligent conversations about personal and public problems and with exquisite evocations of the Roman scene. But Mr. Novak manages these dialogues and descriptions almost too well. They become so fascinating for their own sake that they distract us from the central conflict, and after a while we are not much concerned about how Richard will emerge from his ordeal by doubt. But maybe this stricture isn't as damaging as it may at first appear. By this shift of interest the author may have given his little drama more universality.

This first novel will not diminish the reputation that Michael Novak has already established with his perceptive reviews and provocative articles.

EDWARD P. J. CORBETT

AMERICAN DIPLOMACY IN A NEW ERA

Edited by Stephen D. Kertesz. Notre Dame U. Press. 602p. \$10

This is the second volume edited by Dr. Kertesz in Notre Dame's International Studies Series. The first volume was titled *Diplomacy in a Changing World*. This one concentrates on American diplomacy, using the word in a broad sense to include foreign-policy making as well as negotiation. After an introductory essay on the "New Era," the first part of the volume describes U.S. policies in key areas of the world from 1945 to 1961.

Hans Morgenthau contributes the essay on the containment policy. J. B. Duroselle, writing from Paris, presents a critical view of the "virtues and shortcomings of American diplomacy." We must confess our surprise at not finding

America • OCTOBER 28, 1961

any chapter on U.S. policy toward China during the postwar period. The essay on U.S. policy toward Africa south of the Sahara is typical of the unpreparedness of American diplomats and policy-makers when dealing with that continent.

Precisely to help meet this general deficiency, the whole second half of the volume is devoted to the problem of policy-making at the highest level in Washington, as it pertains to Congress, the State Department, the Foreign Service Institute, policy-making specialists, and the impact of military factors. To-

gether with an essay on U.S. participation in the United Nations by Lincoln P. Bloomfield, and a contribution of Philip E. Mosely on the prospects of American policy, this second part of the volume is rich in suggestions on the organizational reform of the foreign-policy-making instruments of the United States.

What one finds missing in the volume is any new suggestion on how practically to meet the challenge of Soviet and Chinese diplomacy, except by sheer force. Dr. Kertesz is certainly right when, in the introductory essay, he

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stresses the fact that the lack of co-operation between U.S. diplomacy and our Western allies is partly responsible for some important failures in past years. "Despite the American co-operative spirit," he writes, "on important occasions, a superpower is necessarily in a lonely position."

American Diplomacy in a New Era will greatly help the layman in political science to take a broader view of the complex forces which are presently intensifying world tensions, and to appreciate why those charged with responsibility for coping with them must have training and competence of a very high order. One might add that their best efforts can be fruitless unless supported by intelligent public opinion.

ROBERT J. BOSCH

BLINDNESS

By Thomas J. Carroll, Little, Brown. 382p. \$6.50

Authors have often written about blindness in a dramatic and melodramatic fashion. News stories dealing with this same topic are frequently of a sensational or emotional variety. It is refreshing therefore to find a book which treats of blindness realistically. Drawing upon his 20 years of experience in working with blind persons, Fr. Carroll provides a penetrating analysis of this handicap.

The result is fascinating and provocative reading. Widely held beliefs, like the "compensatory strength theory of the remaining senses," or the "marvelous sixth sense of the blind," are shown to be just myths. Blindness is found to be not a simple, but a multiple handicap, involving 20 separate losses. Blindness

is not even a univocal term since it is discovered to have a different meaning for those who are born blind than it does for those who lose their sight later in life.

Attitudes of sighted persons toward "the blind" are examined and evaluated. Well-meaning zeal and pity for blind persons are shown to be at times only a form of rejection which can be more damaging than outright hostility.

The author does not flinch from describing the true enormity of this handicap, for he believes that only by facing up to the full impact of blindness can genuine help be given. Total rehabilitation demands the restoration, as far as is possible, of each one of the losses which the blind person has suffered. This total rehabilitation, the author feels, must be carried out only under professional direction.

Throughout, the author is keenly aware of the basic normality of the blind individual and of his need to continue functioning in a sighted world. His plan for total disability insurance, which would provide financial security while protecting the dignity of the individual, might well be extended to include handicaps other than blindness.

RICHARD M. MCGUINNESS



EVERYBODY LOVES OPAL (Longacre). Some lucky day a fortunate audience may see Eileen Heckart in a grand comedy comparable with *The Mad Woman of Chaillot*. In the past decade Miss Heckart has portrayed numerous types of characters from the withering school teacher in *Picnic* to the arrogant dowager in *Invitation to a March*. In each instance she invested her role with that special something that changes a character to a person. At the moment, your reviewer knows of no more versatile actress in circulation in our theatre.

In the title role of John Patrick's new comedy *Miss Heckart* is a junk collector who lives alone with "Mr. Tanner," her cat, in an isolated ruin piled ceiling high with old newspapers and cast-off tires. There are assorted plumbing fixtures, and the cellar is full of bottles

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that formerly contained bourbon or Chanel No. 5. A trio of smart operators, on the lam from the law, move in on her and immediately hatch a scheme to get her insured for a fabulous figure and then do her in. Opal is a natural pigeon for their plot, since she is a trustful soul who refuses to believe anything but good of her guests—an eccentricity a theologian may identify as Christian charity.

There is an abundance of laughs in the comedy, and there are moments of suspense when it turns melodramatic. The mixture of low comedy and drama could easily become bathos without Miss Heckart's sensitive performance holding it together in unity. Roger L. Stevens is the producer. It is time for him to hang out that star.

ANTHONY ON OVERTIME (*Blackfriars*). The difference between religiously oriented and contemporary American drama is that characters in the former have spiritual and cultural roots while the manikins in the latter seem to have nothing behind them but a vacuum. In Chekhov, Strindberg or Ibsen, the characters do not give one the impression that they exist only in the present. They have a past, rich in traditions, a troubled present and a doubtful future. In our native drama the majority of the characters start from scratch in the present, and they are cocksure that in the future everything will be roses. Willie Loman is a typical protagonist.

Rose Grieco has given us an American comedy with a different slant. The action occurs in the family room of immigrant Italians in Suburbia, N. J., where Lina Fiori holds on to Italian traditions and folkways while her second-generation nephews are absorbing Americanism in college and the corner drug store, with its juke box exulting "Yes Sir, That's My Baby." Lina's wish is to get her favorite nephew married to her niece, who is still in Italy.

Lina, a really magnificent character, is a resourceful woman. Her co-operation with St. Anthony is both humorous and—but I don't want to give away too much of the story. Anyway, the problem is worked out in a way satisfactory to both members of the St. Anthony-Lina Fiori mutual admiration society.

In her portrayal of Lina, Ursula Salem is, as her second favorite nephew, Joe Biondi, would say, a living doll. Cel F. Service, who designed the costumes, rates a ribbon for Barbara Pethic's artichoke hair-do.

Question:

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QQ. An America Quiz

Each month AMERICA will quiz its readers on five or six matters that have been treated in our pages. For answers, see the following page.

1. In an article which drew nation-wide attention, what advice was given to an unattached individual in the event of nuclear-fallout peril?
2. What three rules were offered the advertising industry for its guidance in an "affluent and competitive society"?
3. Name two recent steps taken by the Polish government that have aroused Catholics to a renewed defense of the rights of religious education?
4. What mountain in Spain is the site of the oldest music school in existence? In what opera could the same mountain serve as a setting?
5. Two observers recently noted a sociological threat to American Catholics. What was the threat? What attitude did AMERICA urge should be adopted toward it?



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Answers to the Quiz

1. "If you are an unattached individual and wish to yield your shelter to others, God bless you. You can show no greater love for your neighbors." (9/30, p. 825)
2. a) To shun falsehood like the plague. b) To avoid the slippery tricks which psychology places at its disposal. c) To make its pitch, consistently, less to the visceral than to the rational element in man. (10/7, p. 8)
3. a) In July the Polish Reds abolished religious education in the schools and made Marxism a compulsory study. b) In August the Ministry of Education put all catechetical instruction under governmental supervision and demanded that all catechists register with civil authorities. (9/30, p. 815)
4. a) Montserrat; home of L'Escolania, a school conducted by the monks of the ancient Benedictine monastery there. b) *Parsifal*, since Wagner thought this awesome peak was the appropriate shrine for the Holy Grail. (10/14, p. 56)
5. a) John L. Thomas, S.J., and Katharine Byrne pointed to the danger involved in becoming part of the faceless throng of suburbia. b) There may be some virtue, not to mention necessity, about being "slightly odd" in a pluralistic society such as ours. (10/14, p. 38)

BLOOD, SWEAT & STANLEY POOLE (*Morocco*) is a comedy that reflects an intramural war in our peacetime army. First Lieut. Poole won a battlefield commission in the Korean War. It seems that the Pentagon requires officers, including noncommissioned officers, to have the formal education expected of men of their rank. Failure means demotion or retirement on pension.

Lieut. Poole doesn't want to retire to civilian life on a pension. He lets a larcenous educational officer inveigle him into stealing army supplies in payment for marks that will insure his retention in the army. That's the involvement. The unraveling evokes a roaring gale of laughs.

Admirable performances are rendered by Darren McGavin and Peter Fonda. The authors are James and William Goldman.

All productions mentioned in this column, readers must have noticed, were laugh shows. In his next column, God willing and personal whim permitting, your reviewer will turn his attention to musicals. THEOPHILUS LEWIS



WEST SIDE STORY (*United Artists*). Almost everyone must know by now that this is the ambitious Technicolor adaptation of a hit Broadway musical which, in turn, was a rough approximation of *Romeo and Juliet*, set against the background of a feud between two rival New York street gangs—one Puerto Rican and one, for want of a more accurate term, native American.

I have several serious reservations about the film. Some have to do with weaknesses inherited from the stage show, and some are the almost inevitable result of transferring a work from one medium to another. For that matter, one weakness can be blamed on Shakespeare, since his lovers-at-first-sight are not the most convincing characters he ever created.

Nevertheless, this is a film of extraordinary power and beauty and impact. It does catch fire. In the process, it literally dares criticism to sound like anything more than mere carping.

Technically speaking, co-director Robert Wise does a remarkable job of taking the show out of its stage setting

America • OCTOBER 28, 1961

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and reorienting it in the larger context of the New York City streets and the wide-wide screen. And co-director-choreographer Jerome Robbins does an equally remarkable job in expressing violence through the dance, thus keeping it under artistic control, much as Shakespeare's beauty of language balances the violence of *Romeo and Juliet*.

The content of the film is even more remarkable. Ernest Lehmann's screen play, based on Arthur Laurents' stage book, is, of necessity, rather sketchily drawn. Even so, it conveys an electrifying insight—clear-eyed, basically sympathetic but not at all glamorized—into the world of street gangs and into their outlook on life.

Two musical numbers, for example, have a pungency and satiric bite seldom found in the popular arts (the lyrics are by Stephen Sondheim). In one, the Puerto Rican "Sharks" and their girls apostrophize America, where conditions are far from ideal, but wryly admit that conditions were far from ideal in San Juan also. In the other, the American "Jets" sing mockingly to a rather slow-witted policeman and poke fun at all the sociological reasons usually advanced for delinquent behavior.

One of the weaknesses of the film (page Mr. Shakespeare!) is that the Puerto Rican Juliet (Natalie Wood) and the Polish-American Romeo (Richard Beymer) are somewhat bland and shadowy. It is hard to understand why a personable and bright enough youth, who had severed his connection with the gang, could not find a better job than a menial neighborhood errand boy. Yet this premise is crucial to the plot.

Another odd circumstance, which may have seemed less strange on the stage, is that both boy and girl are said to be living with their parents, but the parents never materialize. Where are they, for example, when, as the film implies, the hero and heroine sleep together right after he has killed her brother? There is only an implication here, but in the context of the picture it is so ambiguous and controversial and unnecessary that it would have been far better left out.

The other young people are more sharply drawn: Riff-Mercutio (Russ Tamblyn), Tybalt-Bernardo (George Chakiris) and Bernard's sweetheart (Rita Moreno). If the original Tybalt had a sweetheart I do not recall her.

Many people apparently have difficulty accepting the character of Lieut. Schrank (Simon Oakland), a violent, hate-filled police officer who has nothing but contempt for both gangs but, in the last analysis, tends to egg on the Ameri-

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cans to get rid of the "outsiders." This kind of policeman obviously exists, along with his more enlightened comrades. His function in the movie, it seems to me, is to serve as a direct prod to the conscience of the audience. If you strip the overt violence from his position, it is seen as the attitude of the complacent, non-slum-dwelling majority.

All in all, and despite its faults, *West Side Story* is a brilliant film musical. (The superb score is by Leonard Bernstein.) In addition, it is a meaningful tragedy involving human beings with dignity who are not absolved from responsibility for their own fates. But neither can we deny that all of us are in some measure to blame also. [L of D: A-III]

MOIRA WALSH



For Christ is not king in order to collect taxes and raise an army and visibly crush His enemies. He is the king who rules minds, who thinks of eternal welfare, who leads to the kingdom of heaven all who believe in Him, hope in Him, love Him (St. Augustine, on the Gospel for the Feast of Christ the King).

One of the pronounced characteristics of Christ in His mortal life was His dislike of physical force. As with all else that our Redeemer said or did or stood for, this aspect of His revelatory coming must not be promoted into a complete system of philosophy or religion. Still, there is the fact, and it leads one to muse on the whole subject of compulsion.

The subject is tricky. If we are to say absolutely that men must never be compelled to act against their selfish inclinations, then that is the end of sanction in law, and, if anybody cares, the end of sanction in law means the end of law, and the end of law means what it says: lawlessness, anarchy, chaos. Sadly we must conclude that there will always be a need for moral compulsion in the mixed-up human family.

There is even a case for physical compulsion. It is plainly obvious that certain human beings are practically incapable of understanding, even in rudimentary fashion, why human beings

must act thus and so. We will not despair of these antisocial people; we will give them our genuine love and kindness and reasonable patience. But we will not capitulate to them, and we must not pamper them. In season and in proper context, a touch of pain may prove most persuasive, salutary and even enlightening.

Yet the fatal flaw in all compulsion remains undeniable. That which we possess by force is not the man, but what Shakespeare calls "his case": his outer cloak, the shell of him.

Christ the King is not interested in hollow men. Neither He nor anyone else can do anything with them. They simply are not there. No, it is the business and intent and plan of Christ to draw men. How does He do this?

There occur in the Gospel of St. John three texts which may be juxtaposed. They come from the third, eighth and twelfth chapters of that sublime Gospel: *And this Son of Man must be lifted up, as the serpent was lifted up by Moses in the wilderness, so that those who believe in Him may not perish, but have eternal life. . . . When you have lifted up the Son of Man, you will recognize that it is Myself you look for. . . . Yes, if only I am lifted up from the earth, I will attract all men to Myself.*

St. John, in the sentence following the last text, provides the only exegesis we need: *In saying this, He prophesied the death He was to die.*

How then does Christ the King draw rather than compel men? By His death, by the shameful death of the cross.

He is a strange, paradoxical, puzzling King, and that is the long and short of it. He does nothing at all that is contained in any *Handy Guide for Kings and Princes*, and does or endures everything that a king must not do or tolerate, like being pushed aside and kicked around and whipped and spat upon. But He will hear of no other way of kingship. Almost scornfully He said to the elegant, powerful Roman governor: *If My kingdom were one which belonged to this world, My servants would be fighting, to prevent My falling into the hands of the Jews.* But no—no fighting. It was the same in the sorry garden, to Simon Peter: *Put thy sword back into its place.*

No way, surely, for a king to act. Yet now, when so many kings of the centuries sleep leadenly beside their broken swords, waiting quietly for other kings and dictators to join them, this King continues and will continue to draw men to Him. They—we!—believe in Him, hope in Him, love Him.

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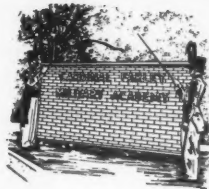
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